



INSURGENT MAGAZINE PRESENTS

THE

ANIMAL

ISSUE

volume 27.1

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Student Insurgent is a radical-left, anti-racist, anti-authoritarian magazine published quarterly by a horizontally organized student collective at the University of Oregon. Student Insurgent is distributed freely to students and prisoners. Send us a letter or email to be added to the mailing list to receive new releases. All are welcome to submit their written work and art for publication. All materials reflect solely the opinion of their author, not necessarily that of the Student Insurgent.

To submit your written or artistic work, send it by mail to the address on the back, or by email to studentinsurgent@gmail.com. You do not have to ask for permission beforehand, just send it to us—if we like it, we will put it in the magazine. If you would like your work returned to you by mail, please say so in your letter; otherwise we'll keep it.

INTRODUCTION TO THE ANIMAL ISSUE

Beginning as single celled organisms, animals swam, then crawled onto land then only inhabited by plants. Evolving over billions of years, the animal kingdom exploded into diversity brimming with uniqueness in all shapes, sizes, and colors. We have everything: phallic geoducks, hang gliding spiders, even poison spitting snakes.

Animals grew and changed, species constantly ebbing and flowing, until they hit the first...and then the second...eventually fifth...and now sixth mass extinction. Meteors, Volcanic eruptions, and as of the Industrial Revolution, Humans. Billions of regional animal populations have been lost since the 1800's. Biological Annihilation is here again, but it has only just begun.

Who's next, the exotic jungle animals that we treasure, who rule our childhood dreams and nightmares? The birds who sing sweet songs through dawn windows? Maybe we, the untouchable species, who created the problem?

Before they (and we) all die out, let's celebrate animals one last time, with one last bang. Let's remember the species we already hunted to the ground, let's party with the beloved pets we covet, let's beat ourselves with chains for the forgiveness of the many that will be wiped out this time, and hope that some can burrow down and survive our climate apocalypse.

Long live animals!



Letters to

Dear Student Insurgent,

Seeing that I have to re-subscribe to still get the magazine, I am writing this letter to continue getting it.

I have been fighting DOC policies of violating our constitutional rights and have been put into what is called "the murder hole." In the last 3 or 4 years, more than ten people have met their untimely end here, some at the hands of the guards, and others deemed an apparent "suicide" if you want to believe that. The message they sent to me is clear though: if you fight when your rights are violated, they will put you in danger. I won't stop fighting though. But if I end up dead, please sue these bastards for me.

Oh, also, this issue of Student Insurgent did not get censored. The last two did, and I had to grieve and appeal to the third level. They eventually gave it to me, but still had to fight for it. One was rejected because it "depicted alcohol." And the one before that was censored for "sexual/obscene pictures." I can't wait to see the reason for your next Animal Issue.

Keep up the good work. I look forward to the continual receipt of your publications.

Gene Geisler

Hey fuckfaces, (:

Put me on the mailing list, please and thank you. I got your magazine from a fellow inmate and love it. I passed it around to some of my girls. They will be writing you as well. Thanks guys for giving us prisoners a voice.

Sincerely,

April <3

Dear Student Insurgent,

Thank you so much for the great writing in each issue. Oh, and as far as I am concerned, I say that I must fully agree with your argument against Mr. Fred Woodworth's assessment of the Student Insurgent. I absolutely love the design of your publication. Never change!

Thank you so much!

Sincerely,
Bradley

Dear ROAR Center,

Prison sucks! Amen! The Student Insurgent "Angst Issue" was confiscated by the prison mailroom officials.

We are being censored! We are violated. No rights, whatsoever. NO MORE CENSORSHIP. Please would you mail a replacement copy of the aforementioned issue? I wish to obtain a copy not only to read, but to pass on to others to circumvent this notoriously vile system of illegality. Thank you very much, in any case.

Sincerely,
Joseph

P.S. I am filing an appeal for mail not received. Rights are being violated. We must fight. Forever more. These prison official people (mongrels) are afraid of their own shadow. Stay vigilant. Thanks again.

Hey fuckface,

Keep me on the mailing list. So far the pigs at this cornfield concentration camp haven't red-flagged Student Insurgent. I admit being surprised at that! I'm sure the 1st amendment nazis would've jumped all over this "sexually explicit" back cover (Angst Issue):



the Editors

dog dick, giraffe bone, and turtle sex; determined to be “intended for sexual gratification.” Sick pricks! No way they saw it. Keep my script going. As of today I’ve been held hostage in the extreme isolation of solitary confinement for 22 years, 5 months, 2 weeks, and 3 days!! The Student Insurgent is encouraging to me. Some is still fighting for people like me. I’m not forgotten after all! Your solidarity and courage to look “the man” right in the snout and uncork a heartfelt “fuck you!” really means a lot. There is strength in solidarity and courage encourages unity!

Fight the power!
Pennsylvania prisoner, Death-Row

Dear Brothers and Sisters,

I am writing this to let you know that I wish to resubscribe to The Student Insurgent; happily, they’ve not tried to censor it here yet, but that may be due to the fact that they haven’t evolved to the stage where they read yet.

Thought I’d share my favorite selection of prison and rebellious songs. If you’ve never heard John Gorka, I’ve included a verse from his early 90s song “Where the bottles Break”, in which he railed against then land developer Donnie Trump. No wonder he wasn’t invited to sing at the coronation.

Caught in the Crossfire - John McCutcheon
Blue Wing - Tom Russell
Chimes of Freedom - Byrds; written by Dylan
Vinnie Charles is Free - John Gorka
The Road Goes on Forever - The Highwaymen
If I Had a Rocket Launcher - Bruce Cockburn
Where The Bottles Break - John Gorka
Drink Before The War - Sinéad O’Connor
It’s Dangerous Out There - Bill Morrissey
Volunteers - Jefferson Airplane

It happens when the money comes
The wild and poor get pushed aside

It happens when the money comes
The poor get pushed

The buyers come from somewhere else
They raise the rent so you can’t hide
The buyers come from out of state
And they raise the rent

Buy low, sell high
You get rich and you still die
Money talks, people jump
Ask how high low-life Donald what’s-his-name
And who cares?
I don’t wanna know what his girlfriend doesn’t wear
It’s a shame that the people at work
Wanna hear about this kind of jerk

As for the criticism you received from Fred Goodworth, publisher of The Match, he’s been an activist for decades, and while I don’t agree with everything he writes, I do respect the work he does. You don’t realize how important the first amendment is, ‘till you have to fight for it daily.

In solidarity,

George Peter Jr.

Hey fuckface, sign me up for your mag!

Also include in future issues pictures of proof that homosexuality exists in nature to spite a resident homophobe please.

Thanks!

-Neil

As for your latest issue, 28.3, I loved the IWW: Rootless Cosmopolitan Local platform. Also all the Play for Keeps stuff.”

GAY ANIMALS

“Automation Angst” I did not like, because who in their right mind wants more “efficient production,” industry, and all the crap that goes with it. Who wrote this? Donald Trump? I know it was written by some dumbass because even Monanto isn’t crazy enough to produce seeds that grow plants “resistant to a range of deadly fertilizers.” Although I assume they meant pesticides and herbicides. UBI (universal basic income) is just a reformist prop of state. No wonder this clown wanted to be published anonymously. Here’s a question: why publish this statist, productivist crap? It is not even remotely anarchist, as it supports the state, which I, for one, only want to destroy, along with the disease of civilization.

Peace out,
Rand W. Gould

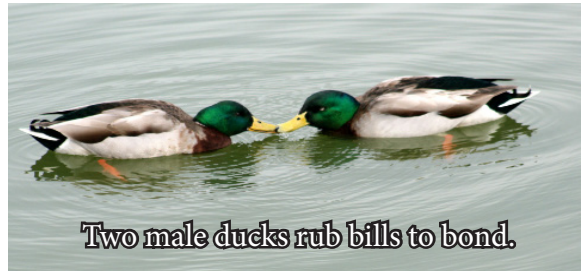
Peace out,
Rand W. Gould

Dear Radical-Left members of the so-called “Resistance”:

I have to admit, as someone as cynical and jaded as I am towards most youth lead forms of rebellious expression, no matter how idealistic the causes, I oddly find The Student Insurgent to be an interesting forum where a mish-mash of some of those counter-cultural ideas can come together, and might have some impact on the world. Basically, I find political rants and protest, for the most part, to be useless against established and entrenched systems. Nevertheless, it seems you guys have a pretty creative and talented mix of really curious and involved contributors at the S.I., so who knows, maybe my thoughts on youthful rebellion are wrong. Maybe your really interesting subversive mag might be having way more of a positive impact in the world in ways that I could never account for!

To that end, keep it up with your Billy Bad Ass Selves, speaking truth to power! Oh yeah, and also... don’t you fucking dare take me off your radical magazine’s mailing list! Kapeesh? Thank you. I wish all of you guys more success going forward, and please remember to retain me on the mailing list. Adiös.

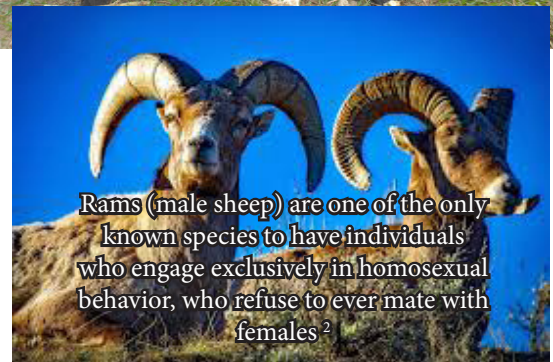
Sincerely, Raymond Frost



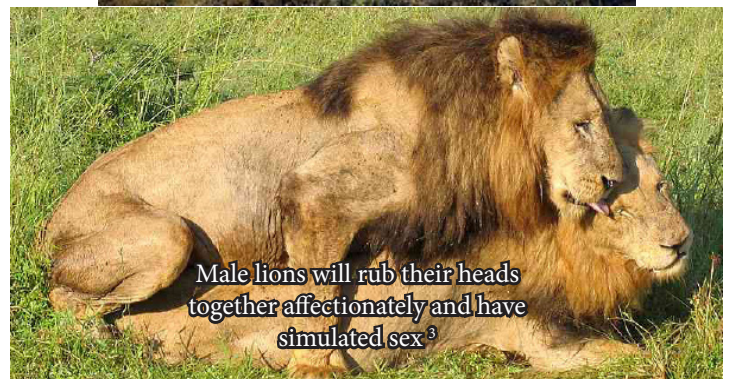
Two male ducks rub bills to bond.



Bonobos, the closest living relative of humans, engage in homosexual behavior on a daily basis, especially females¹



Rams (male sheep) are one of the only known species to have individuals who engage exclusively in homosexual behavior, who refuse to ever mate with females²



Male lions will rub their heads together affectionately and have simulated sex³



Although male giraffes are very aggressive to one another, they have also been seen to mate together.

The evidence that animals have sexual relationships with other members of the same gender is overwhelming. It can be seen across the animal kingdom, even in insects, but is mostly seen in social species, of which humans are the most social of all. However, the existence of homosexuality in animals doesn’t necessarily prove anything. Animals do lots of things we shouldn’t approve of: rape, infanticide, deadly combat over access to mates. These behaviors are all perfectly “natural.” The reason humans being gay is okay is because it’s love, and it doesn’t hurt anyone. Whether animals do it or not ought to be irrelevant. Any homopboes out there should take note, your so-called morals are idiotic and totalitarian.

1. de Waal, Frans B. M. (March 1995). “Bonobo Sex and Society” (PDF). Scientific American. 272 (3): 58–64. // 2. Aldo Poiani, A. F. Dixon, “Animal Homosexuality: A Biosocial Perspective” p. 179, 2010, Cambridge University Press // 3: Bagemihl, Bruce (1999). Biological Exuberance: Animal Homosexuality and Natural Diversity. New York: St. Martin’s Press. pp. 302–05.

A Short Essay-Poem From an Anarchist

I am listening to the band Kidcrash. I got home about an hour ago. My computer is perched in front of me on the orange living room table. Kidcrash's riffs are intricate and tickle my tired ears. A memory of the woman earlier comes. She wrote a letter to her dearly departed father: "Dear dad, I turned out". Drum fills, heavy toms and kick. I am ever in awe of people, as much as I am exasperated by them. My friend Brandon on the ride home, suspiciously interrogating me on the definitions of terms I use, like 'toxic masculinity', and 'patriarchy'. Yet he is so willing to listen and to grow. Explosive dotted-eighth rhythms, vocal cords strain and tear. I saw a lot of really good trees on the way to Portland.

I find myself wishing that my medium was visual right now. To actually express the depth and breadth of experience I am engaged in would require a facility with words and velocity of their production that I cannot manage currently. If the Enlightenment and its great "rationality" accelerated into Modernity's more efficient brutality and mass culture, then hastened to the dizzying speeds of Post-Modernity, and if that era has already been 50 years in the making, into what slipstream have we now fallen? Where are we being taken? And where are the fucking brakes? I am the perfect product of Artistic-Queer-Radical-Philosophic. Throngs gather to digitally provide me with social Capital, accumulated through my words and my looks. Commodified resistance perfected; subsumed in the Spectacle, engaging and engaged. How to achieve ownness?

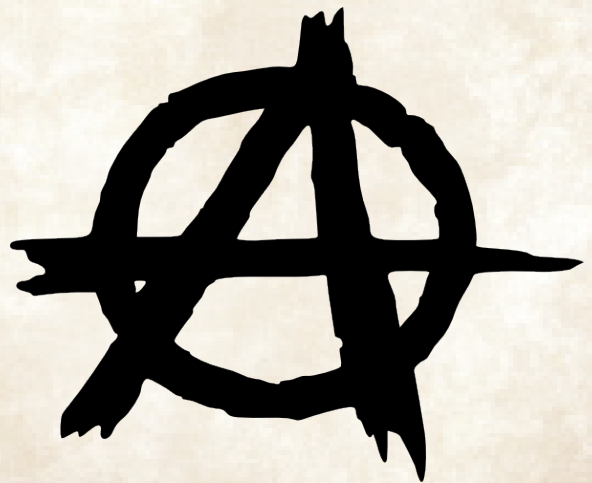
All I know is that, no matter where I go, I know I will meet others who also seek to liberate their desires. Those who sneer at cops, or avert their gaze in pragmatic avoidance of fascist antagonization. Those who eat when hungry not caring if their sustenance is "corporate property". Those who fuck when horny not caring if their passion is ordained by the gods of purity, public opinion, or heteronormativity. Those who give of themselves to the world knowing that they are enough and that the world is enough.

Kidcrash plays on:

"Son, you're elusive now settle, what you can—
Descend, the sun is nothing but the sun this time
So you relive it and soon you let the dust come
And soon you'll report the soul as sold—
I am the surgeon dividing the soul now
I am the surgeon, bless this hole
Some say the tides are so low
Blur to some sort of flood."

And that's the end of the album.

There is no one theory that will truly transform this world. The resolutions of the debates seem so significant: We must all claim allegiance to the actors in the great jousts in the ivory towers, one side or the other or one side of the side or this-and-that non-side and so forth. However, what is truly important is having the conversations in general. Ideas and concepts have power, but only while spoken. I wish none of us were still so naive as to think that the 1st amendment could ever be taken at face value, when the content of our speech and the venues we have for spreading it have always been sold to the highest bidder. Therefore we must stage insurrections against normalized ways of speaking! Pretentious communist banter sessions, vulnerable and powerful group talks regarding death and abuse, the repeated sharpie-ing of the letters "ACAB" in all available public spaces, intimate tea-dates with cuties to discuss exactly how and why the concept of universal morality is a sham, tense meetings leading to satisfied resolution and calls for concrete action. I hope that more and more people are realizing that this is not a dialogue—"free speech" by the establishment's rules is as much of a dialogue as that conversation that occurs when you are staring down the barrel of an assailant's gun who demands your every valuable. Luckily, we've thrown out the rule book. No, this is not a dialogue. It is the confrontation between the brittle, gargantuan, homogenous narrative of power, and the multifarious, ever-growing, ever-transforming swarm of our little truths, of our creations, of our uniques.



Why ALF? An Insurrectionary Explanation of the Animal Liberation Front and Earth Liberation Front



Communique from the Earth Liberation Front Beltane, 1997

Welcome to the struggle of all species to be free.

We are the burning rage of this dying planet. The war of greed ravages the earth and species die out every day. ELF works to speed up the collapse of industry, to scare the rich, and to undermine the foundations of the state. We embrace social and deep ecology as a practical resistance movement. We have to show the enemy that we are serious about defending what is sacred. Together we have teeth and claws to match our dreams. Our greatest weapons are imagination and the ability to strike when least expected.

Since 1992, a series of earth nights and halloween smashes has mushroomed around the world. 1000's of bulldozers, powerlines, computers systems, buildings and valuable equipment have been composted. Many ELF actions have been censored to prevent our bravery from inciting others to take action.

We take inspiration from the Luddites, Levellers, Diggers, the Autonomie squatter movement, ALF, the Zapatistas, and the little people--those mischievous elves of lore. Authorities can't see us because they don't believe in elves. We are practically invisible. We have no command structure, no spokespersons, no office, just many small groups working separately, seeking vulnerable targets and practicing our craft.

Many elves are moving to the Pacific Northwest and other sacred areas. Some elves will leave surprises as they go. Find your family! And let's dance as we make ruins of the corporate money system.

Form 'stormy night' action groups, encourage friends you trust. A tight community of love is a powerful force.

Recon—check out targets that fit your plan and go over what you will do

Attack—

Powerlines: cut supporting cables, unbolt towers, and base supports, saw wooden poles.

Transformers: shoot out, bonfires, throw metal chains on top, or blow them up.

Computers: smash, burn or flood buildings.

Please copy and improve for local use.

The above Communique was published in 1997 by the informal eco-extremist group The Earth Liberation Front. Since then, both the ELF and sister group Animal Liberation Front have successfully inflicted millions of dollars in damage against the United States, United Kingdom and various other empires. From slashing tires of murderous corporate executives, to burning down 14 million dollar ski resorts in Vail, Colorado in defense of an endangered Lynx species. The ALF/ELF are not groups one can join, but instead use the method of insurrectionary cell structures, which will be explained later, to inflict war against organizations that seek to destroy freedom for all living things.

“What? You can't join the ALF/ELF?”

Exactly! The Earth and Animal Liberation fronts operate on a “cell structure” basis. Meaning there is no formal organization that goes under the name of either group. Instead, to “Join” these groups, one has to instead practice an action that falls under the ELF guidelines (listed below), and may write an anonymous communique or message to accompany their action. The ELF/ALF Guidelines are as follows:

1) To cause as much economic damage as possible to a given entity that is profiting off the destruction of the natural environment and life for greed and personal profit

2) To educate the public on the atrocities committed against the environment and life,

3) To take all necessary precautions against harming life, human or animal.

“Ah, I see! So it's more of a movement than a group. Why do they do this, though?”

Well, that is both an easy and complicated answer. Yet it can be answered with a simple phrase, "To shock the death machine".

Since the civil rights movements of the mid-19th century, the so-called "United States" empire has worked tirelessly to systematically break down and destroy every movement which has threatened its authority on this earth. From the Black Panthers, to the Students for a Democratic Society, every formally constructed movement that has presented a real threat to U.S imperialism has been crushed. The operation to destroy these movements was named C.O.I.N.T.E.L.P.R.O, and while I could write for hours about this very subject, I would recommend personal research on the subject so my stimulant-fueled mind can stay on track here. Essentially what happens when a domestic or foreign group that seriously questions the United States capitalist death machine, is that they are attacked brutally with utmost force. So, What does this have to do with the ALF and ELF?

Well, you cannot behead a headless horseman, can you? Or, better yet, I shall speak from an ALF and ELF FAQ found online:

"This cell structure has been extremely effective in ensuring the continuation of the organization with minimal arrests. Law enforcement, particularly in North America are trained to recognize and deal with organizations that have a leader, a hierarchy and a central headquarters. The ELF does not contain any of these. Due to the autonomous and underground aspects of the ELF cells, an infiltration into a cell by no way means the entire movement will be stopped. If one individual or even one entire cell is captured by authorities, other individuals and cells will be free to continue their work as they operate independently and anonymously from one another. The cell structure is a type

of guerilla organizing tactic which has been successfully employed by various movements around the world for ages. It can be a successful tactic when used properly against a greater military power.

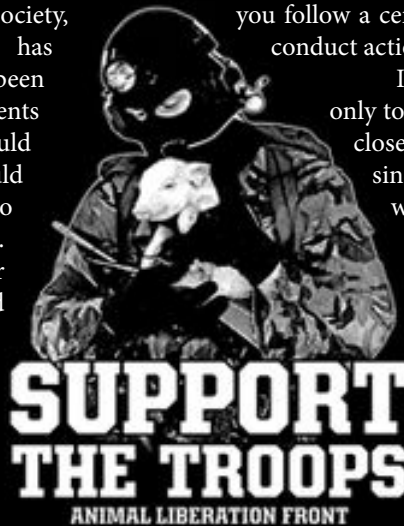
The ELF does not have any sort of physical membership list or meetings you can attend to become involved. Remember, the ELF revolves around not a physical base or classically designed structure, but instead an ideology. If you believe in the ELF ideology and you follow a certain set of widely published guidelines, you can conduct actions and become part of the ELF.

Individuals interested in becoming active need only to follow the above guidelines and create their own close knit anonymous cell made up of trustworthy and sincere people. Remember the ELF and each cell within it are anonymous not only to one another but also to the general public. So there is not a realistic chance of becoming active in an already existing cell. Take initiative, form your own cell and do what needs to be done!"

The ALF and ELF operate on a cell structure basis because it has so far proven to be the most effective method of waging war against the death machines that claim to control us. An organization has members, leaders and structures. The ALF and ELF are not organizations, they are not groups, and most certainly not environmentalist or advocates for animal rights, such bourgeois notions have no place in liberatory movements. Nobody "is" the ALF. What the ALF and ELF represent are the torch to set the cages of humanity and return our world to the animalistic nature it so desperately craves. You cannot join in Earth or Animal liberation, you can only fight back.

LONG LIVE WILD NATURE.

(Disclaimer: in no way does this publication or its authors advocate for illegal economic sabotage of any imperialist death machinery. Do not commit crimes. And, as always, educate yourself on any and all security culture methods before engaging or educating yourself in any and all action)



A GREEN CAR STILL BURNS THE SAME

This is a response to the article recently published by our school newspaper, The Daily Emerald, titled UO police uniform and vehicle revamp matches officers to school style, colors by Casey Crowley. The Daily Emerald reports that “The University of Oregon Police Department will soon introduce a new look to its patrol cars and officer uniforms that closely match the university’s colors.” The new pig rigs look like Hotwheels trucks and apparently, it costs \$3,533 for each vinyl wrap.

Walking through the university campus at night, hands held onto your backpack straps, the mid october air hits you always more cool than you expect. The crisp autumn breeze smells not only nostalgic, but energizing. Earphones plugged firmly in, the serene world around you is muted.

You drift about Philip Knight’s playground of expensive toys, the Astronomy school, neurology department, all things you potentially have access to. All things available to you. Nobody is really sure of who is actually giving you the money to live in a place like this, is it the government, with their loans? Is it the banks? Who is paying those people back? Where does the money come from? For a moment, the ignorance feels overwhelmingly peaceful. You know you are here to just get through the day. Those questions will be answered later.

This brief halt in reality, walking from one end of the campus to the other, you are at the utmost peace. Exams, papers, tuition, money, work, governments, society... these concepts all float away in your mind as a smile begins to form on your face. In this moment-between-moments you feel happy.

JESUS CHRIST TURN YOUR FUCKING LIGHTS OFF Your

brain screams as your hand reaches up above your face to block out two blaring white-blue car lights in front of you. Eyes having adjusted to the darkness, the searing pain the car has brought causes a confusing grip over the brain. Something on the sidewalk is sticking up, you trip and stumble a bit. The blinding menace, now driving alongside you, comes to a halt.

“You doing okay there bud?”

“Y-yeah I’m fine” you manage to get out in response, as you notice the driver has put the brakes on their car, and is

now stepping out to confront you.

Blinking rapidly, you begin to gain your sight back, the sight-searing driver was indeed no ordinary driver, but a police officer of the law. Designated to protect you, and the campus administration.

“Where are you headed tonight?” The police officer asks. Only he doesn’t ask like a friend would inquire so they can figure out what to do with their evening, the police officer asks this question like you did something criminal. Why does he care where you’re going? What does he hope to gain from this spontaneous interrogation? Did you do something

wrong? Are you a criminal? I mean, you know you did nothing illegal. You’re merely walking home. Yet you feel like a bad person for simply being asked this question. You can feel yourself swallow your stomach, jesus christ what does this man WANT?

“Buddy did you hear me?”

Shit shit! You weren’t supposed to wait that long to answer! Oh fuck, now he knows you fucked up. Quick! Answer! “Hey! Yeah uh I was just heading back to my um- apartment...” dammit you can feel yourself trembling. Why is he talking to you?



Where did he come from? What kind of person is he, could be some asshole cop on a power trip, oh, they're not all like that, you know. But you've heard stories. Bad stories.

"Alright, you have an ID?"

"What do you need an ID for?" You respond back, you hadn't carried your wallet with you today

"Doesn't matter to you. Do you have one?"

"No, i left it back at my apartment... Is something w-wrong officer?"

"Yeah a person matching your description was seen around here engaging in illegal activity. I'm going to have to ask you to hop in the back of the truck here"

JESUS CHRIST NO no no no this can't be happening. You haven't done anything illegal except smoking pot on the weekends. Shit. shit shit shit

"O-Officer I don't understa-"

"Doesn't matter, get in the damn vehicle"

"What's that you have on there? On the side of your belt? Is that a knife?"

"What? No its a-"

You're confused. No other human being talks to you like this.

"Put your hands where I can see them"

"I don't understand! Its m-"

The cop is getting angrier

"I SAID GET DOWN ON THE GROUND"

The officer pulls out his gun

"Ok I'll get down on th-"

BANG BANG BANG

You hear the three loudest bursts of noise you've ever heard in your life. Looking down at your chest, three wounds have now appeared, leaking blood all over your black sweatshirt. You think about your mother, getting the call her child has died. You think of your father's disappointment. You think of what the campus media will write about it. What will people say? Most of all, you think: Why? Why god did it have to be right now?

As your body falls to the floor, your vision fading. The last thing you see is your killer's vehicle. Painted duck green. Just like the football team.

"Huh...I guess that's kinda cool".

The new campus police cars and uniform will now match the color and aesthetic of the school's famed football team - Perfectly completing the cycle between football-military worship.

"If I take this truck onto campus students look and know who I am," Carmichael said. "What we focus on is the community policing aspect for members of our community who do not feel connected to the police."

Ah, yes. As students nervously drift about between classes, staring at the ground as they walk, the monsters will be driving around in green cars, green button down shirts, green belt, green guns, green batons, green tasers, green handcuffs, black heart, green shotgun inside the car, green cage in the back for law-breakers, this all provides a better student-police connection.

Thanks, UO Police Chief Matthew Carmichael, you fucking insect.

"Something that we have really looked hard at and learned over the course of the last seven or eight years is that our students are just really, really excited about the Duck identity," UOPD spokesman Kelly McIver said.

McIver's brain thinks exactly along the lines like a police spokesperson should. With the assumption that everybody absolutely drools over the police already.

Never mind the memory of Scout Schultz, 21, shot dead in cold blood by Georgia Tech campus police late september still fresh in many student's minds. Never mind the almost monthly police shootings/killings of innocent people flashing through our phones at constant rates. Never mind the history of police in the so-called United States being that of pure white supremacist brute force, suppressing the upset and serving the rich.

It is the Duck Identity our students really, really get excited about. It's the duck identity they are going to get.

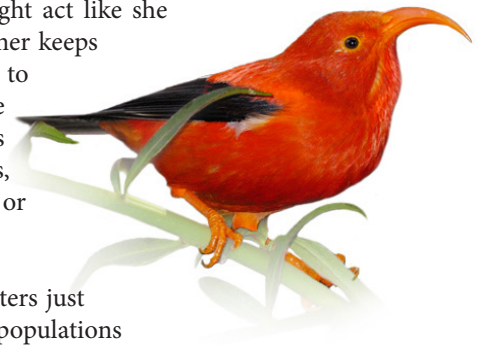
As for you and me. When the streets are filled with the masses picking through the rubble. When society has been reset and the banks are burning. When the imperialist doghouse of the United States has finally fallen to its own prisoners. We will be happy with our green cop cars ablaze.



al k∞q=i bq=qeb=' ^q=l r q



The adorable little scamp who lives in your house and kills vermin for you might act like she wants to go outside, but you should resist the temptation to let her! A responsible pet owner keeps their cats indoors and only lets them outside while supervised (cats can even be trained to walk on leashes, like dogs). Cats whose owners let them outside live on average only three to five years, while indoor cats usually live thirteen to seventeen! Outdoors is a dangerous place for an unsupervised kitty. They can get in fights with feral cats, hunted by predators, and especially hit by cars. They're also at increased risk of ingesting poisonous pesticides or contracting parasites.

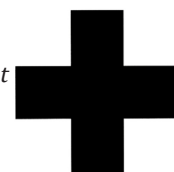


Furthermore, cats are obligate carnivores and avid hunters. They routinely hunt small critters just for fun, even if they're well-fed. As a result, the common house cat devastates local bird populations wherever it goes. The introduction of house cats in new islands and continents like Hawaii and Australia has caused some species to even go extinct!

If you love your cat, and you love the environment, it's imperative that you keep kitties indoors, for their own good and for everyone else's.



This has been a public service announcement of the Insurgent Revolutionary Committee on Public Health, Veterinary Division





CLIMATE CHANGE—THE APOCALYPSE

*HERALDED BY **WAR**, CONQUEST, **FAMINE**, AND **DEATH***

In the Bible, in the book of Revelations, it is claimed that the end of the world (and the Second Coming of Christ) will be signaled by the arrival of four horsemen bringing four deadly calamities to the Earth. These have been known to history, art, and literature as the Four Horsemen of the Apocalypse. It's a pretty badass motif, and it's a favorite of fantasy games and nerdy metal music.

But I believe that in the coming century, as the global climate shifts due to runaway global warming, we're about to see the arrival of the the calamities represented by the horsemen in all their awesome horror. As I'm not a religious nitwit, I don't believe the coming apocalypse represents some kind of salvation. I don't believe God or any other deity will come to rescue the faithful from the disaster they created and damn the rest of us to Hell. But I do believe the apocalypse is coming, and environmentalists—liberal and radical—have failed to stop the threat in time, dooming humanity to likely extinction. The foolish and selfish assault by capitalists and politicians on the Earth's vital life-sustaining systems has gone on mostly unobstructed and now it is likely too late to reverse the damage and save ourselves.

In the following pages, I'll outline how I expect it will happen, as represented by the arrival of each of the horsemen: War, Conquest, Famine, and Death.

The Red Horse: War

Climate change is what international relations theorists and international philanthropists call a “threat multiplier.” What that means is that climate change is a stressor that aggravates already-existing problems and makes them worse. For example, some places in the world are already dry and suffer from water shortages. A warming climate only makes this worse as the places become even drier, the droughts become even longer, the water shortages even more dire. Another example would be refugee crises. Governments of islands in the Pacific already have trouble managing the flow of people across their borders. As sea levels rise and wipe out space on islands that people could live on, the number of refugees will only grow. “Threats” to human wellbeing like droughts, resource shortages, refugee crises, can sometimes escalate into wars. The mechanisms here can be complex, so let’s use the Syrian Civil War as an example.

At the beginning of the 2010s decade, many compounding crises escalated into an explosive situation. First, there was a drought. This drought ruined the economic fortunes of farmers in Syria, and hundreds of thousands of rural people fled to Syrian cities looking for work, to generate some income to supplement the falling incomes of their farmer families. 2009 and 2010 were already the height of the global financial crisis. Massive spikes in unemployment were the norm across most of the world, including the Middle East and North Africa. Many economists have remarked about how labor unrest and protests by the unemployed were a major factor in the spurring of the Arab Spring, which began in January 2011, though this was rarely discussed in the Western press. Syria was no exception to this rule. And in Syria, as in most dictatorships, protests were met with brutal police repression. In Tunisia the spark that ignited revolution was a street vendor committing suicide by lighting himself on fire. In Syria, it was the police’s murder, by torture, of a teenage boy. Finally the people would accept no more bloodshed, no more indignities, and portions of the Syrian military mutinied and named themselves the “Free Syrian Army,” thus igniting the Syrian Civil War, which rages on today with multiple factions, having killed hundreds of thousands and displacing ten million people. And this Civil War has become a global conflict. International jihadist terrorist groups have come to Syria to fight, and have also committed terror attacks in Europe and North America. The war has spilled over into Iraq where a second quasi-civil war is also being fought. Neighboring countries of Iran and Turkey, Saudi Arabia, and Qatar have contributed to the fight, including supporting proxies. A rebellion of Kurds in Turkey, northern Syria, and northern Iraq is taking place. And of course the world’s two major imperialist powers, the US and Russia, and also the minor imperialists in France, have also joined the fray,



Civilians flee the dropping of barrel bombs in Aleppo

had, that might have triggered the NATO Treaty, which requires all allies in NATO (including the US, UK, and France, all nuclear-armed states) to retaliate against an attack on any one member of the alliance. In this way, foreign involvement in Syria could nearly escalate into an actual war between nuclear-armed states, which would almost certainly mean a nuclear exchange.

Now, no one is saying climate change caused the Syrian Civil War, nor would it be directly responsible for any spillover conflict. There were pre-existing issues here: ethnic and sectarian hatreds, brutal dictatorships, global imperialism, capitalism failing to adequately distribute the fruits of human labor such that all can enjoy a decent living. Climate change did not cause these problems in the first place, but it does compound them, and make them even worse.

All over the world there are situations currently being only delicately held in check, which could collapse into violence and war if compounded for the worse by climate change. For example Egypt, a state at the end of the Nile River and wholly dependent on it, already in a chronic state of water shortage, might go to war against states further up the Nile like Sudan, Ethiopia, or Uganda should they begin to use too much of the Nile’s flow such that there isn’t enough water left for Egypt. And just as in Syria, local conflicts have a way of escalating into regional or even global conflicts. Remember the Korean War? Remember the Cuban Missile Crisis? In a world defined by competing nuclear-armed imperialist powers, any single war represents the possibility of global annihilation in a nuclear war.



The heaviest users of water from the Nile, those most vulnerable to it running dry, are at the end of the river

The White Horse: Conquest

Conquest is the brother of war, and they are very similar. In the Book of Revelation, the second horseman, on the white horse, is said to come to conquer, and therefore represents conquest. Some have interpreted the white horse as bringing “pestilence” (plague, disease, epidemics), as it allows for more creativity in portraying the Four Horsemen. Certainly our changing climate and other environmental catastrophes will unleash no small amount of pestilence, but we’re sticking to scripture here and talking about conquest.

Conquest is an old-fashioned word, and we think of it as belonging to a past era. Conquest doesn’t happen anymore many believe. But it does, it’s happened in the recent past, it’s happening today, and it will happen more in the future. When you think of conquest, think of imperialism, colonialism, and genocide. Climate change will surely spur them further, and indeed these things are some of the original causes of climate change in the first place. Think of the Amazon rainforest cut down, it’s indigenous inhabitants displaced or killed, to harvest it for lumber or turn it into land for cattle to graze. Think of the United States, whose entire history consists of Native Americans being slaughtered and pushed off their land so that the land might be exploited for mining, for drilling, reckless intensive agriculture. This has happened all over the world: tribes, nations, peoples killed, exiled, or enslaved (in other words conquered) so that imperialist powers could exploit their land. This is especially the case in the Americas, where to this day, the last few patches of indigenous-controlled land are still being threatened and annexed by colonialist countries: Canada, America, Brazil, Mexico, Chile, Bolivia, so that the land might be strip mined for metals, or drilled for oil. The pipeline battle at Standing Rock this very year is a perfect representation of the conflict that causes climate change. Native American land seized by the government and private corporations so that an oil pipeline can be built on it. Conquest serves to accelerate climate change, and in a vicious feedback loop, so will climate change accelerate conquest.

As climate pressures worsen, economies will go into recession or even collapse. New sources of revenue and growth will be needed. As always happens, the protected environment (and often the indigenous people who live on it) is the first on the chopping block when the need for “new jobs” arises. Imagine Brazil in 2050 with sky-high unemployment. How could politicians possibly resist clearcutting the last of the Amazon rainforest in order to create some logging jobs, some construction jobs? This isn’t



Evidence of illegal logging in the Brazilian Amazon (top). Logging equipment destroyed by indigenous Amazonian people defending their land (bottom).

some prediction of mine, it’s already happened. Both labor unions and the rich in the US and Canada are already on the side of coal mining and oil drilling companies. For politicians, the environment will always take a back seat to jobs. Indigenous people will resist, as they have always resisted. But their prospects for victory don’t look good. All the money and all the guns are on the side of their enemies. At least 185 known environmentalists were killed worldwide in 2015, nearly half of them in Brazil and Colombia. One might say that is the real “eco-terrorism,” committed on behalf of the destruction of the natural environment, not the preservation of it.

Worldwide people feel the squeeze of an economy that must grow or else people will die. Worldwide, people from every class in the capitalist hierarchy are faced with the suicidal temptation to destroy the Earth’s long-term ability to support life for a little bit of short-term profit. The rainforests of Indonesia—home to countless indigenous

people and the world’s dwindling population of orangutans, humanity’s closest living relatives—are burned to clear space for palm oil plantations. Indigenous tribes in India and Brazil are ethnically cleansed to clear space for hydroelectric dams to flood their lands. As both climate change itself and the solutions to climate change restrict our fundamentally irrational economies’ ability to grow, these new sources of growth and revenue found by conquering new land become increasingly necessary to maintain the system.



Brazilian police evict indigenous people from their land to clear it to become a reservoir for a new hydroelectric dam project.

The Black Horse: Famine

It's been said that society is at all times just three meals away from total chaos. Populations are generally sheepish and docile, and tyrants have learned that people will accept most state abuses: war, imprisonment, torture, police brutality, but they will not tolerate mass hunger. Revolutions are often instigated by bread riots. But hunger is also often the sign of a collapsing society. In 1863, as refugees in the South during the US Civil War fled to safe cities, the food system was overwhelmed and hunger was widespread. Thousands of women rioted and looted stores, looking for food. Similarly today, Yemen is undergoing famine (and pestilence, as outbreaks of cholera have begun due to the failure of the sewage system). Yemen is suffering under the weight of a three-year civil war, exacerbated by illegal and unconscionable assault by the US and Saudi Arabia, including a naval blockade.

Yemen is not the only place experiencing famine today. Ethiopia is experiencing drought-induced food shortages due to a profound dry spell in the Horn of Africa region (Ethiopia, Kenya, Somalia). The region was already dry, but climate change is causing droughts in increasing frequency and severity throughout the world. The western United States, Bangladesh, central Africa, eastern Africa, the Arabian peninsula, all are experiencing crop-destroying drought right now.

Famine is, like war, subject to the threat-multiplier effect of climate change. Drought and desertification (where formerly moist and fertile land becomes too dry and exhausted to support farms or animal grazing) are the most obvious ways in which climate change puts pressure on food systems, causing famine, but there are other ways. Recently observed has been the failure of plants to fruit and the failure of birds to migrate because of unusually high temperatures. Many organisms depend on the changing temperatures of seasons to know when to migrate, when to mate, when to hibernate, when to shed their fur or grow new coats, when to sprout, when to spread seeds. But, because of climate change, as summers are getting hotter and lasting longer, many organisms are failing to recognize when winter has arrived. Winter no longer feels like winter. The consequences of this could be disastrous. A declining bird population could lead to an explosion in insect populations that devour fields of crops. Such man-made environmental catastrophes have happened before. Chairman Mao in China in the late 1950s declared a war on sparrows thinking the birds were eating seeds and preventing high crop yields, and so millions of the birds were killed. As a result, crop yields did not increase but rather were devastated. The birds weren't eating seeds, they'd been eating insects, and those insects grew exponentially in population, devouring entire valleys full of rice fields. This led to a catastrophic famine that killed tens of millions.

Many flowers know to bloom when the temperature is right, but if it's not, they won't bloom, and as a result, bees will not have any nectar, and so they will die. Bees too are vital to farming, as they pollinate the plants. Already the decline in bee populations (which is also caused by pesticides in addition to global warming) are threatening crop yields.

Many indigenous people such as the Inuit in the Arctic are reliant on marine mammals to hunt. If changing temperatures disrupt the regular migrations of these mammals, many people in Alaska and Canada might go hungry, or be forced to pay outrageous prices to buy food on the market.

All over the world, a changing climate (and other environmental harms) is disrupting and undermining the Earth's ability to provide enough food for humans to eat. These stresses on food systems will cause prices to rise, further compounding

economic problems. Already millions of people around the world flee across national borders

because they have no way to earn a living. North and West Africans go across the Mediterranean to Europe, Central Americans flee north through Mexico to America, Bangladeshis travel across an increasingly militarized border into India. These refugee and migration crises and the political chaos and ethnic/sectarian tension produced by them also escalate into violence frequently, not even to speak of the tens of thousands who die every year trying to travel across militarized borders, victims of indirect state violence. Imagine a future where masses of hungry Third World people are kept away by walls, surveillance, and massive police and military apparatuses from the privileged regions of the Earth where food remains somewhat plentiful: the neocolonialist countries of Europe, North America, Australia, and Northeast Asia. It's already happening now, but it will get unfathomably worse. Widespread famine like the world has never seen is coming, and millions will die.



Starving family in Yemen, 2016



This graphic is known as the "Walled World" separating the increasingly wealthy richest billion people from the rest of the world's population by increasingly militarized borders.

The Pale Horse:

Death

In the first two decades after World War II and the first use of nuclear weapons in armed conflict, a new term was coined by think tank intellectuals in the orbit of the US and UK security apparatuses: “megadeath.” A megadeath is a unit of measurement, for one million human fatalities. The necessity of imagining such colossal mass casualty events arose as foolish military planners laid out the prospect of a potential full-scale nuclear conflict between the US and USSR. Never before the early 20th century had the prospect of millions of human beings all dropping dead at the same time even been imaginable. And these intellectuals noted with no small degree of condescension that the public and politicians had, for sentimental reasons, difficulty distinguishing the difference between, say, five million deaths and fifty million. As Joseph Stalin grimly observed: “a single death is a tragedy, a million deaths is a statistic.” But for these titan intellectuals for whom the Earth and everyone on it were mere playthings in their glorious chess match, it would be necessary to scientifically tinker around with future potentialities where “we” (meaning politicians, generals, and scientists) might have to choose among several possible outcomes, all of which would result in dozens, scores, or even hundreds of megadeaths.

The danger from nuclear warfare isn’t over, but climate change now presents the possibility of something even more horrific: the gigadeath. One billion human deaths; one thousand megadeaths. The gigadeath (or gigadeaths) that is coming will probably not arrive in a single day. It will be gradual, a handful of megadeaths here, perhaps a dozen there. But over the next century as the Earth’s biosphere shifts into a form unrecognizable and fundamentally hostile to human civilization, surely over a billion humans will die premature deaths: from violence, from natural disasters, from famine, from untreated disease. The fragile human life-support systems we have created—farms, factories, trade, cities, governments, hospitals—will gradually unravel and collapse and the world will descend into chaos unprecedented in history. Wars will break out, nation-states will dissolve, monstrous ethnic and religious hatreds will explode into genocide, the world’s poor and excluded will be left out to suffer every kind of deprivation: hunger, cold, homelessness. Billions will die.

Of course billions have already died. It’s estimated over a hundred billion humans have ever lived, and there are only about 7.4 billion alive today. Historically a fair chunk, possibly even the majority of all people have gotten to live something approximating a “full” life, five to eight decades or so, dying of old age or from natural, not-easily preventable causes. In the future plenty will die this way too, after having lived a decent life. I don’t count such cases

in the gigadeaths I predict. When I predict one, two, even three gigadeaths, I mean that they will die “prematurely”, from violence or material deprivation or other causes that we would normally consider to be “preventable”. Even before climate change began to destroy our planet, millions of people already die every year from such preventable causes, like the two million a year who die from malaria even though we long ago learned how to treat and prevent malaria at very low cost. These millions will continue and grow, is what I mean. As today, so in the future: millions and millions will die needlessly from the two main causes that have always causes needless death: violence and poverty.

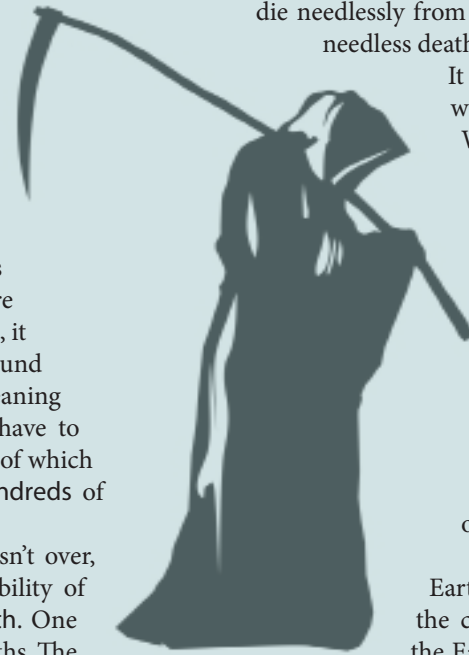
It won’t be the true apocalypse. Plenty of people will survive. Homo sapiens won’t go truly extinct. We will limp on, bloody but unbeaten, into future centuries. God only knows what the distant future of human civilization looks like. Some naive primitivists and “anti-civilization” anarchists imagine this calamity might be the birth of a new Eden on Earth, the surviving remnants of humanity returning en masse to the hunter-gatherer lifestyle, in a “natural” balance with our ecosystem that was so catastrophically disrupted by the introduction of agriculture and industrialization. I rather doubt this, but no one can really predict what’s going to happen.

The situation for non-human life on Earth will of course be even worse. Even before the catastrophe has really begun, already 50% of the Earth’s biodiversity has already been destroyed, millions upon millions of species made extinct.

Surely as famine and war grip humanity, no one will care if they hunt the last rhino or cut down the last few trees in the Amazon. It’ll be kill or be killed, and environmentalism is a self-imposed limit that only the fat and satisfied can afford to impose on themselves.

There’s not a lot else to say. Grapple with the realization that we are absolutely fucked, completely doomed. Enjoy the delights of industrial civilization—supermarkets, electricity, mass transportation, indoor air conditioning—while it lasts. This is life at the end of Empire, the party will soon be over, and it’ll be over sooner if you had the misfortune to be born poor and not white, outside the gates of the walled world.

I could be wrong about this, the oppressed of the world might join together to save their environments, we might wrest victory from the jaws of defeat and institute an emergency ecological revolution, quickly eradicating carbon emissions and all the other devastating externalities states and capitalists impose on the biosphere. But like the primitivist fantasy, I kinda doubt that’ll happen either.



THINGS TO DO IN CYBERSPACE WHEN YOU'RE DEAD



Campaign To Play For Keeps
PO Box 10894
Albany, NY 12201



Where we're going, we don't need roads

Updates from forest defenders along the McKenzie River Watershed

Oct 19th: Logging has begun at the Goose Timber Sale in the Willamette National Forest north of McKenzie Bridge and highway 126. The Cascadia Forest Defenders (CFD) have maintained a tree sit protest inside the Goose Timber Sale since late May and CFD first observed evidence of logging on Tuesday October 17th.

The Forest Defender tree sit was searched and extensively photographed Wednesday October 18th by Lane County Sheriff's Deputies and Forest Service Officers with a promise to "see you tomorrow", says one Forest Defender. This is the first contact CFD has had with law enforcement since the tree sit protest began six months ago.

Cascadia Forest Defenders are making a general call to action to all activists and organizers in the Pacific Northwest to help stop the Goose Timber Sale. CFD will maintain a presence inside the Goose Timber Sale that will force Seneca Jones Timber Company and the U.S. Forest Service to abandon logging of public lands.

Logging has begun along forest road 704 near the entrance to the Frissell Trail. CFD asks all participating volunteers, activists, and media to access forest road 705 at the intersection of Highway 126 and McKenzie River Dr. Lane Transit District bus route 91 intersects with forest road 705 at Stop ID: 09086 near mile post 49 on Highway 126.

The Cascadia Forest defenders are committed to ending logging on all Bureau of Land Management and U.S. Forest Services

public lands. In the spirit of legendary American naturalist Edward O. Wilson, CFD wishes to keep half of Oregon wild, just as E.O. Wilson believes half of Earth must remain wild to maintain a livable biosphere. The Goose Timber Sale borders the H.J. Andrews Experimental Forest and has a high concentration of mountain springs that feed the McKenzie River. The McKenzie River is the primary water source for Eugene/Springfield and a crucial Bull Trout habitat.

"This action is not just about saving ancient forests or the McKenzie River, it's about preventing human extinction and all the suffering to come," says veteran activist Shannon Wilson.

Oct 23rd: McKENZIE BRIDGE, OR – On October 23, Cascadia Forest Defenders [CFD] erected a road blockade at the entrance to the "W" Timber Sale to protest the current logging on National Forest Land. Already clashes between loggers and protesters have resulted in one protester sustaining minor injuries.

The protesters aim to end Seneca Jones Timber Company plan to destroy thousands of acres in the McKenzie River watershed. The road blockade consists of large slash piles, multiple cars, and a refrigerator – all serving as an anchor for a human-occupied platform suspended 80 feet up a Douglas fir tree.

"We're protecting drinking water, biodiversity, a stable climate, and – ultimately – our own survival," said Scrimshaw Forest, of Cascadia Forest Defenders. "We oppose resource extraction and deforestation."



The sale is part of the 2000+ acre Goose Project in the Willamette National Forest just a few miles from McKenzie Bridge. Logging began on October 16. CFD has been protesting

CFD states that this blockade isn't about stripping Oregonians of jobs but stopping the destruction one of the last intact roadless areas. The group hopes the companies the loggers work for are paying their employees for a full days work and the loggers can take the day off to go enjoy life away from the chainsaws.

Folks are needed ASAP at the blockade to help out the folks there. There is currently many Law Enforcement Officers present. If they leave, those there might be vulnerable to other attacks from

the loggers or other upset by the protest. For directions call the phone number below.

Oct 26th: Forest defenders awoke to Seneca contractors from Idaho attempting to dismantle the blockade. The defenders ran to the scene explaining the danger that they were risking the life of the person on the platform.

The contractors continued to take apart the blockade even after acknowledging that they were putting someone in danger. When approached by someone with a camera, one of the contractors assaulted the cameraperson, knocking them down. This entire encounter is available on Youtube.

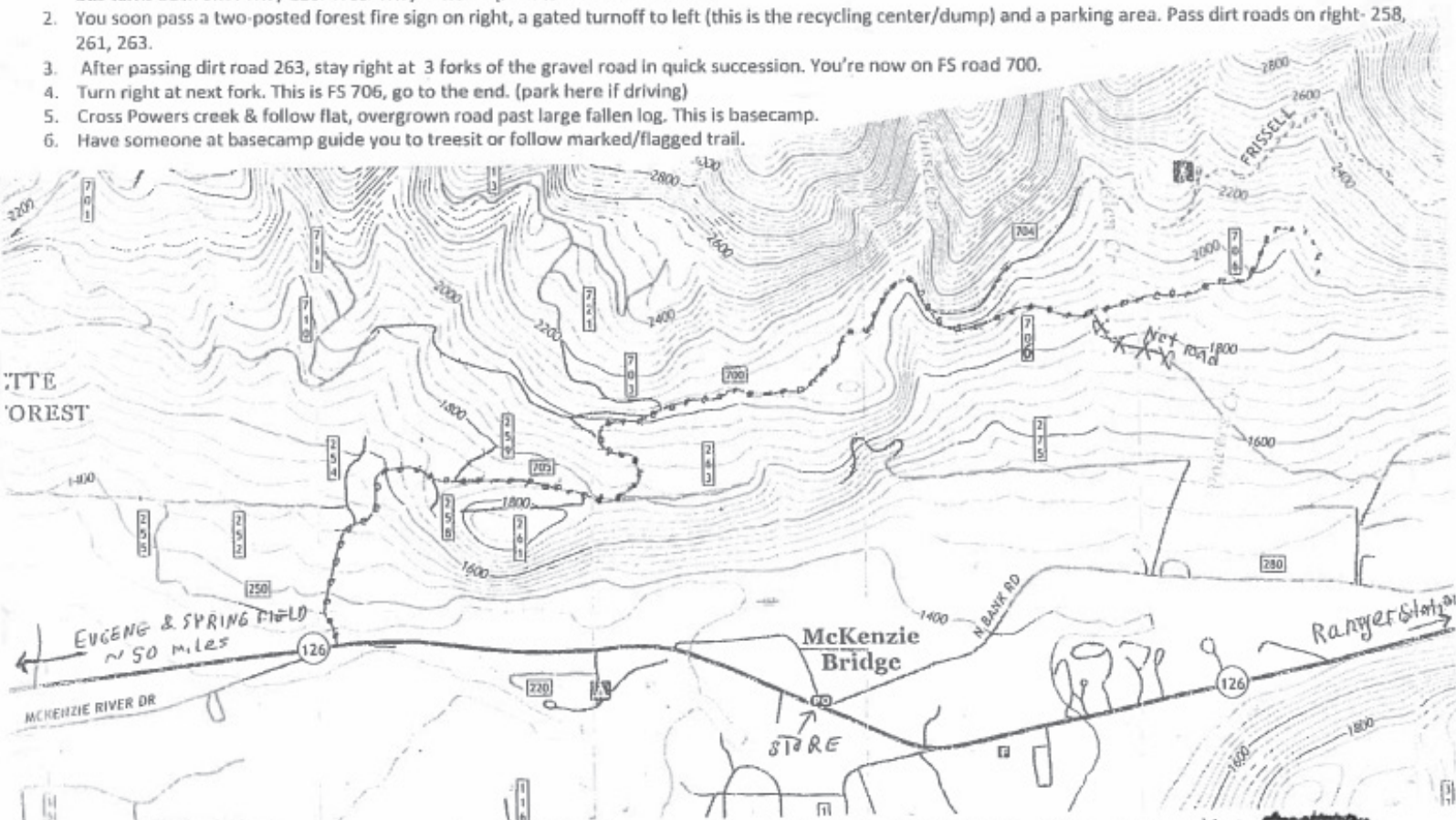
Don't let Seneca get away with this!

Spread the word! No compromise in defense of mother earth!

Directions to goose treesit * * * *

KEEP GOOSE WILD AND FREE!!

1. IF DRIVING- Drive east on Hwy 126, look for milepost 49 & bus stops on both sides & "refuse disposal & recycling" sign on right. Turn left onto Forest Service road 705.
- IF RIDING BUS- take bus #91 (McKenzie Bridge) going east on Hwy 126. Bus will turn right onto McKenzie River Drive, Signal for stop & get off immediately after bus turns back onto Hwy 126. Cross Hwy & walk up Forest Service road 705.
2. You soon pass a two-posted forest fire sign on right, a gated turnout to left (this is the recycling center/dump) and a parking area. Pass dirt roads on right- 258, 261, 263.
3. After passing dirt road 263, stay right at 3 forks of the gravel road in quick succession. You're now on FS road 700.
4. Turn right at next fork. This is FS 706, go to the end. (park here if driving)
5. Cross Powers creek & follow flat, overgrown road past large fallen log. This is basecamp.
6. Have someone at basecamp guide you to treesit or follow marked/flagged trail.



*you may encounter road construction equipment along 705 & 700. * Come self sufficient. Leave with trash & recycling
 *At the base of the tree nearest the two-posted forest fire sign at entrance lives a metal box cache containing bus schedules, bus tickets, extra maps, & assorted goodies
 *woods phone #: 541-554-2519, email keepgoosewild@protonmail.com
 *NO campfires

GPS coordinates (NAD83 datum?) Treesit Lat 44.1894, Long -122.1410 this map D.B. 7/1/17
 Turnoff from HWY 126: latitude 44.1773, longitude -122.1860

forestdefensenow@gmail.com
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PIGSLAUGHTER



Three little pigs, three shootings, three victims of state terrorism.

As I write this in late July 2017, three high-profile instances of police murder are in the news, only a small fraction of the total police brutality that takes place every day, week, month, and year in the United States.

First there was the cop who shot Philando Castile, a black man in his thirties. Officer Geronimo Yanez shot Castile while Castile was in his car with girlfriend and four-year-old child in the back seat. Castile was legally carrying a gun and informed the cop of this. When told to produce his license and registration, Castile reached to grab his papers, the cop shot him, and he died less than half an hour later at the hospital. The cop was charged with manslaughter and acquitted, as is typical. Rarely are cops even disciplined or criminally charged at all for their frequent acts of murderous brutality, but even when the stars occasionally align to allow for a criminal trial, killer cops are never convicted.

Second, there was a pregnant woman in Seattle, Charleena Lyles. She called police to report a burglary in her home. She had several children with her. Police responded to the call and found Lyles armed with a kitchen knife, which one would expect of a small woman, with children, who just reported an intruder in her home. After a brief interaction, they shot her. She died at the scene. Lyles was black.

And then most recently, there was the fatal shooting of Justine Diamond. She was Australian-born but living in Minneapolis here in the United States. She called 9-1-1 to report a woman screaming, possibly the victim of an assault. Two police in a cruiser arrived



Philando Castile (top);
Charleena Lyles (middle);
Justine Diamond (bottom).

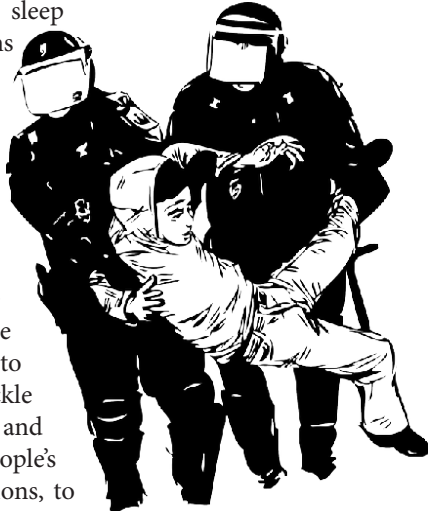
at her home. Justine approached the driver's side window of the car, and before even exiting the car, the cop in the passenger seat, Mohamed Noor, shot over his partner out the open window and killed Diamond. Justine Diamond, a white woman in her forties, was unarmed.

None of these cases is in any way unusual. The police in America killed 957 people in 2016, the vast majority of them by shooting, but police have been known to kill people with batons, electric shocks, choke holds, and even beating them with their bare hands, such as the cop Manuel Ramos, who killed an unarmed homeless man, Kelly Thomas, in Anaheim, California in 2011 (Ramos was acquitted for that killing as well). New York resident Eric Garner was choked to death by police in 2014, all of which was caught on camera. Prison guards, not technically cops, have been known to get even more sadistically creative in the way they torture and murder people, such as by forcibly sodomizing them with a broom handle (Abner Louima, 1997), or boiling them alive in a scalding hot shower (Darren Rainey, 2012).

957 police killings in a year is 2.62 a day, or about one every nine hours and ten minutes. In fact it makes perfect sense I would only hear about a handful of them on the national news. For purely practical reasons the media could not possibly cover all of them. It'd have to be all they talked about, 24/7.

I've often said so-called police brutality is a misnomer. Policing is brutality. What police do every day, legally, within protocol, with the approval of the public and the government, is monstrously cruel. It is police who take away cars from the poor people sleeping in them, for not paying their vehicle registration

fees. It is police who have over the last several decades put tens of millions of people in American jails and prisons for the victimless, purely political crime of using and selling drugs; this incarceration regime rivals the scale of the heights of the Soviet gulag system. It is the police who wake homeless people up, bright and early, every day to tell them they're not allowed to sleep on park benches, and tell them to get lost. It is the police who uphold the most ruthless violence of capitalism. The existence of the police is why people go hungry while the grocery store shelves are full. It is because of the police that people sleep in the street while millions of homes are empty. And every time any group of people gathers together to make their grievances heard, to petition the government or any other institution with a demand for change, you can be sure the police will be there, armed to the teeth, to disperse the rabble, to tackle people to the ground and arrest them, to burst people's eardrums with sonic cannons, to burn their eyes with pepper spray, and choke them up with poison gas. This everyday violence is not considered police brutality, it is regular policing.



The extreme brutality that was visited upon Philando Castile, Charleena Lyles, and Justine Diamond was just that: extreme. It is the exceptional violence, the irregular violence, the illegal violence. The police's very job is to inflict violence, but this violence was not supposed to be part of the job. And yet it is: everywhere and always, the police are not content with the pre-approved level of violence they are permitted to inflict on the public. Always and everywhere they escalate beyond the level set by the law, which they supposedly serve. But because they are the law, their criminality is never, ever, under any circumstances, punished. The murder of Castile went unpunished, I have little doubt the murders of Lyles and Diamond will go unpunished as well, it would be very unusual if it were.

Avoid the pigs if you know what's good for you. Don't call them, don't interact with them, keep your distance, and keep your mouth shut if you cannot avoid an interaction with them. Treat a cop like you would a loaded gun: don't aim it at anyone or anything you care about. The pigs in America slaughter a thousand people a year and you could always be next. The pigs are racist (see Castile and Lyles), and have a certain preference for killing the poor, but your whiteness and your class privilege cannot protect you, the upper-middle-class Justine Diamond's limp corpse speaks to that. Pigs are trigger-happy cowards whose use of the magic words "I feared for my life" and "stop resisting" ensure permanent and universal legal immunity. They will slaughter you with the total carelessness with which we slaughter actual pigs. Be aware.



In 2011, Officer Manuel Ramos (top left) and Kelly Thomas (top right). Ramos and his partner showed up to a restaurant Thomas had been loitering around. The manager had called the police and falsely reported Thomas had been breaking into cars.

Once Thomas was sat on the curb, Ramos taunted him, saying "see these fists? These fists are getting ready to fuck you up." Ramos beat Thomas into a recognizable bloody pulp (bottom) while Thomas begged for mercy and did not fight back. Ramos called for a paramedic to look at his knuckles, which he had injured when punching Thomas. The paramedic arrived and noticed Thomas unconscious in a pool of his own blood. Thomas was rushed to the hospital where he was pronounced brain dead, and life support shut off days later. Ramos was charged with second-degree murder (center) but acquitted.



This Will Be in My Memoir

by Maya Shuey

I've seen the bluest of the skies
I have walked on hot sand and melted into it as it melted into
warm wood
But how can I describe the crispness of the air?
I have found people, the lost people, and knocked on their skin
until I lived in their ribcages and expanded their breath
And then I
In middle school I learned the joy of being blank
In high school I learned the rewards of being arrogant
Once I met a Scottish king, who danced like a puppet and chanted
the Devils commandments
And he had the nerve to call it the new age of new wave
And his words fell on my deaf ears until they sunk into my brain
and caught fire, like the blanket we were sitting on the summer
the fireworks got too close
And at last I could hear the message whispered by God into the
Angel's ears- Punk is dead and so is Michael Jackson
Anyone can be a martyr if they know their revolution is going
nowhere
And I decay with my cross

I once had a pet rat, named Kit. She was my first real pet. She had
a gigantic three story tall rat cage, that two others enjoyed before
her. But no matter how much chicken wire you wrapped around
it, she would escape and hide in the dark DVD closet.

There are musicians and bands that give you strength and ones
that take it from you
Bjork gives you strength
Jeff Buckley takes it away
Beyonce gives you strength
Prince takes it away
I have them all on the same playlist

I have always loved the phrase "The lights are on, but nobody's
home"

A short poem: *contains no-no words*
You say I got a heart colder than Hoth
Well you're warmly invited to fuck the fuck off
~ fin ~

I actually think I may be the happiest person in the entire world
I always have
I actually think I may be the most realistic person in the entire
world
I always have
I actually think that if you believe that you are the most or least
of something out of everyone in the entire world that you're a
gigantic fool
I guess I always will be

8 minutes, 8 seconds, 8 days, Maya Shuey

They don't love you I love you like i love you
They don't love you at all
They don't love themselves
They don't know themselves at all
They never listened to the seasons
They never heard the universe call
Still they stand mighty
Stand proud
Stand tall
Still they come for us
Still there's nothing i can do
Still they beat down lil old us
With boots brand new
I'm new at the end
I'm brighter now than ever before
I'm ready to answer all who knock at my door
Perhaps i believe in destiny
Perhaps my questions are left to fate
I can call it religion, or ghosts, or luck, or will
But whatever i call it, i called it too late

Don't go, please stay
I wander, you stray
We meet, we part. We'll meet again
Next time please sit till i can say Goodbye,
Old friend.

They were everywhere and i couldn't escape them and every little
breeze was a sign and now breeze just brings by dust and chills.
They are nowhere. But they are not gone. I'm afraid they'll jump
out and scare me again. You never see it coming. And i'll scream.
I'll SCREAM.

Maya, remember me tomorrow. Don't be embarrassed. You aren't
now. And together we will never be again. Don't hide from your
emotions. Don't care what people think. Follow your heart, it
follows you everywhere. Live life to the fullest. Do something
irrational. Stop inconveniencing yourself for others, but give many
fucks. Write more poetry, you write beautifully. Don't be afraid to
be sappy. You are sappy. Stop hiding. Who gives a shit.



Screams in the Wind

By C.S. Robledo

Every now and then
I break, instead of bend.
When I cannot find a friend,
I scream into the wind.

When Life swings its hammer,
And forges me anew;
I become red-hot...
But I know what to do.

Scream into the wind.

May my screams be carried onward.
May they be heard afar.
May they send some sort of message...
Never heard before.

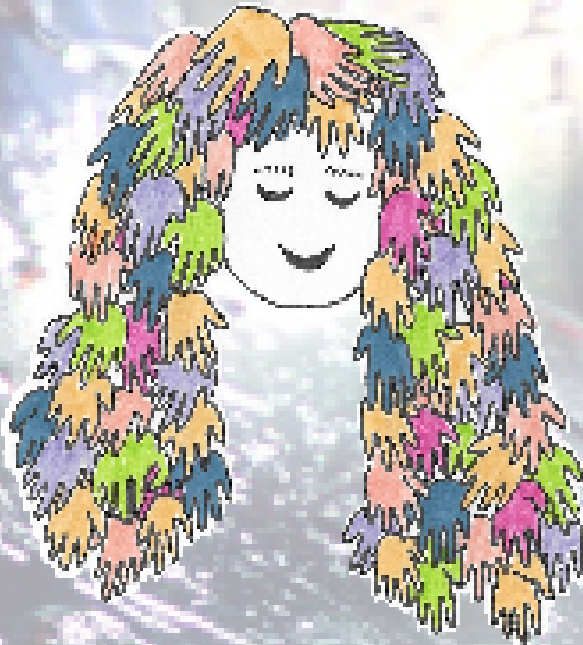
In the silence of Death,
When I'm almost out of breath,
I'll scream into the wind...
Scream until there's nothing left.

They will HEAR me!
They will KNOW me!
They will FEAR me!
And NEVER own me.

When the Wind blows,
And all is as it seems...
Let the World know;
Let it hear your screams.
Let it know your wants.
Let it see your dreams.

And may you never go down quietly.
I hope you don't allow it.
If you're taken; be taken violently!
Scream your final word.
Shout it!

Everything we hold within...
All our wants and desires...
They're all just noise.
Screams in the Wind.



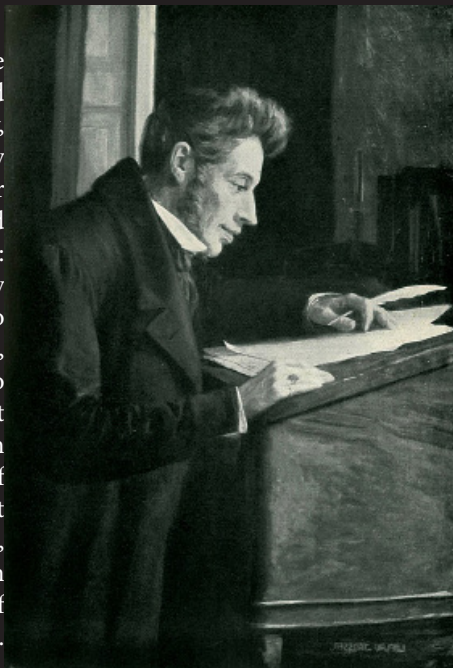
A glimpse at nihilism

By Sister Amazon

Nihilism is neither politics nor political. Some individuals have carelessly applied the political label nihilism. Nihilism is anti-politics. The political is comprised of things that are contrary to nihilism and with which nihilism clashes violently. Political is interlaced with economics, which is related to capital. Nihilism has neither political nor economic components. Nihilism does away with political and economic social structure: the only regard is to terminate them. Politics involves social structure and laws of political interaction: there is social competition for power and dominance, control of society and people. Political is within a social contract, while nihilism negates all social contracts, the social institutions and social relations of civilization. The political is the collective social culture that imposes collectivity on the sovereignty of the individual. It means participation in such culture, one's place in the structure. Politics ranges across an ideological area from left to right - shades and extremes - that translate into social institutions and enforced economies. The political has boundaries. Nihilism is beyond political boundaries and dissolves them. The political radiates negativity. Nihilists disassociate the political and do not dress nihilism in political clothing.

Radical social activists often find it necessary, practical and beneficial to engage the state in social contest along the state's political matrix (formal complaints, lawsuits, protests, demonstrations, disobedience), with the understanding that though tactical, such a course of action has its reach and impact cut out for it by state law and the state's more blatant venues of tyranny. Raising social consciousness of resistance and encouraging involvement by socially resisting the state itself serves the purpose of propaganda - spreading information in the furtherance of the resistance - especially where moments of social chaos are produced. For example the institution of prison.

Prisons are operated according to state law and the whims of prisoncrats and politicians, with a great amount of tyranny, most of it permitted by law or ignored by overseers, since "the law of the land," or the U.S. constitution, enacts slavery and establishes prisons as institutions of slavery: prisoners have slave status, essentially and actually, and thus it is permissible to tyrannize and murder them in cold blood, without legal consequences. Prisons are no longer a mere subdivision of the state but have become militarized mini-states, with courts legalizing their independence of government interference in the treatment and living conditions of the prisoners, independent of courts even. They maintain their own kangaroo and living conditions of the prisoners, independent of courts even.



They maintain their own kangaroo courts, where personnel of military rank (sergeant, lieutenant, captain) adjudicate accusations against prisoners made by prison guards deemed "officers," and refer prisoners for criminal prosecution in society's courts, which they influence and manipulate. The weapons they use on prisoners range from batons to tasers to firearms, and chemicals in aerosol cans and grenades and gases. They have severely curtailed access to the prisons and to prisoners by the public and media, supported by the courts, to avoid public exposure and accountability for their brutal and inhumane treatment of prisoners, set up with rivals by guards in "gladiator fights" that got them murdered with automatic rifles, prisoners wearing nothing but underwear and fighting with nothing but their hands.

In California, prison facilities have become so expansive, they resemble cities. Prisoners must resort to taking the fight to prisoncrats via their own rules and laws. Such course produces only minimal results at best, and cannot ease the constantly increasing burden of raw tyranny on the backs of prisoners, and "rights" won in previous eras have simply been taken back by courts politicians, acquiescing to prison officials.

The food service in California prisons is pitiful, with less and less of low-quality food being served as the years go by. A creeping starvation policy is in effect, officially, unofficially. Begging flourishes, thievery, prostitution for food.

Prisoners have nothing to bargain with and must put themselves at the mercy of prisoncrats, courts, and politicians, which is always a throw of loaded dice. It is best that prisoners have some tangible, persuasive leverage in their bargaining, disincentives, and social measures. Tyranny's only fear is fearlessness in its subjects. All the same, prisons are society-propped institutions of torture that dehumanize, derange, and kill prisoners and must be destroyed as the ultimate remedy to them, along with the society that upholds them with its taxes, voted and silent consent, its laws, and by its apathy to the barbarous treatment of prisoners. The only way to shut down prisons is to shut down society.

In the resistance, we are one hundred percent involved. There is no sacrifice. We are not going out of our way. We are not doing something we would otherwise not do. If one is in the right mood there is no such thing as sacrifice in this, not for us. It is what we do. It is the way we are, the way we came up in the life, to give it all up for ours, even our lives. We have done it more than once, countless times, on the street, in prison. It is not outstanding, not to us. It is not exchanging something in a sacrifice, not even our lives. It is what we have always done, coming up in society, living amid the constant

**"Life's but a walking shadow, a poor player, that struts and frets his hour upon the stage, and then is heard no more; it is a tale told by an idiot, full of sound and fury, signifying nothing."
-William Shakespeare**

threat of danger death. It is nothing new. This is what we do.

Resistance is not something outside of us that we take up; it is what we have internalized all our lives: there is no life outside of it, not for us. It is internalized. We call it the life. Others call it struggle, those who never knew our endurance. It is what we have always done. It is not taking us out of our way, a burden. It may have at sometime presented as a burden, so long ago in our young lives, but endurance broke it down as a challenge and then it became just another day. We have always lived with just one option, the worst one, the one we do not like, the one we hated, often dangerous, freedom and life risking, and we did it, often until it became a natural reflex in the course of our daily survival that we call not struggle but the life, living the way we do, under the conditions we have always lived since childhood, not just in prison, the wretched of society. There was no choice; we had to do it, or not survive.

We know nothing about sacrifice. Sacrifice what? We have nothing. We know nothing but survival, without which society would obliterate us. And now in prison we continue to survive in the same way, the only, with our kind, united by the same life experience, the same personal and social traumas, the same taste for vengeance and distaste for society, the same burning passion for its merciless destruction. A lifetime of social degradation - at times conditioning us to act outside of our human limitations, disgusting unmentionables - assaults on our human worth, has been a severe psychological and emotional pain, stunning, thought-changing and life-changing.

We sometimes staggered, sought relief in sorrow, other worlds, suicide, succeeded or failed, shut away in psychiatric prisons. We bear the scars, the memories, must deal with them. We had no choice but to absorb and endure, all the while in a secret place of our heart of hearts conspiring to mutiny, to one day return the blow, a coup de grace, just as traumatically, just as mercilessly, better more so, horribly. Memory, vengeance, and a flaming passion merge, forge our weapons. Through the years and decades under the quilt of society we pained and thought and dreamed and schemed for vengeance. We still do: the flow has never broken for



one moment, the momentum has never decelerated but accelerated. It preoccupies us, obsesses us, becomes narcotic, soothing. To explode at long last will be our ecstasy.

Our desire for vengeance, to make things right, nudges lesser things out of our conscience, less immediate, less vital, less meaningful, which next to our pain are frivolous, non-existent. We cut them out of our lives, close our ranks, act different, travel light. Time works differently. Life is not the same old clockwork. We come into a reality of no-time. We range our ranks, because we have no time for people, for their worldly indulgences, people who have all the time in the world, people not like us. When we come to the apex of conspiracy, time changes: only the continued endurance and plodding forward remain - everything else vanishes. The difference is that

we are now in the explosive moment. Now we are in the time of revenge, which is ours, our time, our day, a time when the tables turn. Again, we have no choice: we must take our revenge or be overwhelmed, trampled, crushed. All along it had been a matter of timing - when, where, how, who. We will determine these things, no one else. We will draw the battle lines, a war on our terms. Now the explosive moments are on us.

We are at the brink of the nihilist abyss, a keener state of consciousness, the one in which there are no consequences, no such things as life and death, only the explosive moment, tunnel vision. All the while we had conspired and disciplined ourselves for the ultimate encounter. Now we have arrived at the time of let-go, the state of the mindness of no-mindness, a state of nihilist negation, no more deducing, just doing, pure free fall, where all we do is act and everything else is no there because we are no longer in time space. We are in separate reality, more pronounced, the flashpoint where we are hurtling through the eternity of the abyss, a place of no space, no time. Here, we are at our peak, the zenith of existence, the apex of consciousness, where everything, including our mindset, vanishes and we are hurtling higher and higher. We have surpassed ourselves.



creature of
habit



Prisoners Fighting Fires Across The West Coast

Currently, the whole west coast is burning. Fires rage all down the cascades, from Washington down all the way to southern California. Hundreds of thousands of acres burn.

I was almost caught in a wildfire this summer, while backpacking in Washington. Trust me, there is no sound more horrifying than the low roar a nearby fire gives out, no sight scarier than trees engulfed to their tips with flame. Wildfires are terrifying, and for good reason. Humans are close to powerless against them. Our only lines of defense are firefighters working deep in the wilderness.

This summer America learned a valuable lesson. With the number of miles covered by flame, we don't have even close to enough professional wildland firefighters to even slow the gigantic blazes. Faced with the possibility of property loss and danger to cities, America turned to its slaves.

Thousands of prison inmates were called for the labor. This labor includes the backbreaking work of digging firebreaks, and actual risks to life. Still, many of the inmates actually enjoy working fires, being able to see nature again and work hard to protect their communities. They can reduce the length of their sentences by hours out working the fires.

It almost seems like a good program. Inmates can choose to go out and fight fires, learning skills they could use later, such as to become wildland forest firefighters after they are released. The problem is, they are only paid one or two dollars an hour, while doing just as dangerous and physically draining tasks as the professionals around them. Those professionals are paid an average of \$14.30 an hour.

Think of the inequalities of these numbers. Inmates are paid paltry sums of money. If they worked five twelve hour days, risking their lives the whole time, they would only make between sixty and a hundred and twenty dollars. The workers around them could easily make that in a single day.



It's a horrible abuse of workers. Even the professional firefighters aren't making enough per hour. They get paid close to minimum wage, while they risk their lives, lungs, and work extremely tiring work. A bank CEO could easily make a half a million dollars a year, from sitting at his desk and going out to fancy business lunches. Maybe firefighters even protect his second condo at an expensive ski resort. Still he gets an astronomically bigger sum of money for his "work".

Now add in how many bush firefighters are prisoners making one to two dollars an hour, and it becomes even more horrifying. Our homes are protected by abused workers, just so the state can save some money on protecting their rich influencers properties. When needing more workers, they just exploit their stock of "criminals".

This is just one more problem with the current prison system, as many of our readers surely know. It is a system set on making money for keeping humans in cages, set on keeping a stock of cheap laborers.

After the civil war, our country finally "outlawed" slavery. The Thirteenth Amendment states "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." While this helped to make illegal the enslavement of innocent African Americans, it legalized the enslavement of incarcerated people. This had never been legal before, it had just been done semi-clandestinely.

Next time you criticize America's racist history, and someone reminds you of the "great steps taken to abolish slavery", just remember that slavery still exists. Prisoners are used for horrible jobs, and paid nothing, or close to it. Using them, so horribl underpaid, for the fires is just one more example of state greed.



V.



Knowledge v. Education

Robert McCracken

Amidst the intelligentsia and skilled artisans of the proletariat, there exists an invisible hand. This hand sorts men, and in doing so, lifts some up whilst holding others down, not according to their knowledge nor abilities, but according to the prerequisite imperialist education. Those possessing pieces of paper, signifying that all of which they know has been learnt under the auspices of one of these “hallowed” institutions, occupy a class of men whom take precedent over those who have garnered their knowledge through experience, through blood and sweat, through natural and innate intelligence, or through a prodigious passion for their craft.

Ask yourself, which holds more value, knowledge or education? For all intents and purposes, it's knowledge. So why does society favor the educated over the knowledgeable? Because an education can be controlled; it can be molded and shaped to keep information in its preferable context. An education is simply information input management, minimizing independent thinking and maintaining a status quo. It's knowledge, however, that breeds change and births progress, because when there is no filter on the input of thought, then there is none on the output either. This is the fundamental difference between the two: one comes already assembled and one you have to put together yourself.

Earth Liberation Front: An Ecofeminist Perspective

In “Domination and Consumption: An Examination of Veganism, Anarchism, and Ecofeminism,” Ian Werkheiser reviews several anarchist perspectives on veganism and attempts to reconcile their disagreements with ecofeminist Val Plumwood’s call for “contextual veganism.” Werkheiser’s connection between anarchism and ecofeminism through vegan practices generated another question for me: can ecofeminism contribute to anarchist direct action animal liberation, such as the work by the Animal Liberation Front (ALF), a direct action animal rights organization? In this essay, I examine the Animal Liberation Front (ALF) from an ecofeminist perspective in order to understand the compatibility between ecofeminism and veganarchism. Because anarchism and ecofeminism are sometimes considered fringe or radical philosophies and are unfamiliar to most people, addressing my intention of the terms will help clarify; for simplicity, I will use the definition of anarchism that Werkheiser bases his paper on, which was written by Peter Kropotkin, a founding anarchist philosopher:

The name given to a principle or theory of life and conduct under which society is conceived without government—harmony in such a society being obtained, not by submission to law, or by obedience to any authority, but by free agreements concluded between the various groups, territorial and professional, freely constituted for the sake of production and consumption, as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being. [1]

According to this widely used definition of anarchism, an anarchist society consists of ‘free agreements’ between beings rather than hierarchical and governing structures. As we will see below, there are many ways to interpret this concept. One such way, advocated by veganarchists like ALF activists, is to deconstruct the hierarchy between human and non-human animals. I argue that ALF suggests a vegan narrative which retains masculine perceptions of heroism, liberation, and misogyny. This narrative suggests an incompatibility between veganarchist and ecofeminist praxis. Further, the incompatibility in their praxis indicates a fundamental incompatibility in their theory.

Anarchism and Non-Human Animals

In this essay, I will focus on anarchists who understand the human treatment of non-human animals as directly related to state domination over people and nature. As Ian Werkheiser points out in his synthesis of anarchist arguments about the consumption of animals, there are many anarchist theories unconcerned with human domination over non-human animals.

Of those that do consider non-human animal suffering and domination of importance to the anarchist movement, there is still much debate. Some anarchists, such as social ecologists, view the human relationship to non-human animals as dependent on the needs of the ecosystem, while others support hunting and domestication. Veganarchists advocate for veganism and the direct action liberation of non-human animals from human domination. These distinctions are the focus of Werkheiser’s argument, and he attempts to reconcile them with ecofeminism. However, masculine perspectives are maintained in each of these theories, even veganarchism, which on other levels seems to be the anarchist theory most closely aligned with ecofeminism.[2]

Veganarchism is of particular relevance to ecofeminism, as they share many practices and theories regarding the human relationship to non-human animals. In this essay, I will examine veganarchism as the version of anarchism most closely related to ecofeminist theory. Veganarchists acknowledge the interconnectedness of oppressions to other marginalized groups besides non-human animals, such as racism, sexism, and classism.[3] Because they do not believe that “consumption alone will make the requisite changes” needed to achieve their social and political goals, veganarchists also believe in a “total revolution.”[4] This means that veganarchists do not work to create better welfare laws for non-human animals, but rather advocate “propaganda of the deed.” This is a direct action theory used by many anarchists which attempts to catalyze a revolution. Veganarchists, and particularly ALF members, use propaganda of the deed to “simultaneously begin to build an alternative society characterized by different relations with non-human animals.”[5] As Werkheiser points out, this praxis often differs from some ecofeminist theories.

Ecofeminism and Non-Human Animals

Ecofeminism, broadly described, is a philosophy or way of living that connects the oppression and devaluation of women to the oppression and devaluation of the natural world. Ecofeminism attempts to transform interlocking systems of domination through theory, changes in consumption, spirituality, and activism.[6] Ecofeminist philosophy approaches the treatment of non-human animals from a shared experience of suffering and oppression; ecofeminists incorporate care ethics, resistance theories, and compassion into their theories on non-human animal consumption.[7] Like anarchist theorists, ecofeminists do not all agree on the ways in which humans should interact with non-human animals. However, unlike some anarchists, ecofeminists generally hold the view that animal subordination

is directly and metaphorically related to the subordination and oppression of women.[8] For many ecofeminists, this means disengaging from all acts that might cause animal suffering, at both the individual and holistic level. Others, like the ecofeminist framework that Werkheiser utilizes, take a more contextual approach to human consumption of non-human animals. Despite their different consumption practices, ecofeminists all adhere to a general principle of avoiding the oppression and maltreatment of animals, whether they raise grass-fed livestock on their family farm, practice direct-action animal liberation, or abstain from all non-human animal-based products. For the purposes of this paper, I will focus on ecofeminist theories that practice veganism in any form, whether it's a dogmatic vegan ideology or contextual.

The Animal Liberation Front (ALF), a decentralized group of animal rights activists, has been active since the 1970s. ALF seeks to destroy farms, set animals loose from their cages, open sanctuaries, and liberate animals from laboratories. By destructing property, they inflict economic distress on organizations that engage in factory farming, breeding, and testing of animals. Some ALF attackers use tactics such as burglary and vandalism; others engage in acts of arson or food contamination, which the government and other activists often criticize as violent.[9] However, ALF guidelines strictly enforce the protection of all human and non-human animal life. Protection of life includes attacks on animal industries like arson and food contamination. Despite their precautions against violence and destruction of life, the United States, as well as several other nations, monitors ALF activities and labels them as a domestic terrorism organization. Because of this, ALF is highly controversial, especially for animal-rights activists who also consider arson, contamination, and the like to be acts of violence. Different definitions of violence may be one surface cause of the split between veganarchists and ecofeminists.[10]

Despite their decentralized nature, label as terrorists, and condemnation from much of the animal rights community, the ALF has effectively carried out their goals of hindering animal testing and research, closing down businesses, and diminishing animal-based economies. [11] At the same time, other animal-rights groups feel that ALF is counter-productive because their actions lead to higher alarm about animal-rights activists and inspire new legislation that protects the non-human animal industry. The new legislation that has emerged from such acts of "terrorist" makes significant economic damages to institutions that imprison animals a federal crime and prohibits undercover filming on farms without the consent of landowners.[12] However, these controversies are just one layer of critiques toward veganarchists. In order to further investigate why the ALF may be unpopular with other activists and anti-domination theorists, we can turn to ALF media representations and the narratives they have constructed around veganism and animal rights.

Animal Liberation Front: Media Narratives

The Animal Liberation Front, like many other fringe social political movements, relies on media attention to recruit members and make their mission known to the public. Because mainstream media often portrays anarchism and direct-action as radical and archaic philosophies, groups like ALF often use alternative and niche media sources to convey their motives and goals. Some examples include graphic novels, propaganda posters, fiction novels, and blog posts. Feminists have begun to analyze this literature, but the connections to ecofeminism are still undeveloped. Here, I will review some of the literature analysis completed and expand the breadth of the feminist analysis to include ecofeminist Marti Kheel's critique of heroism and masculinist environmental philosophy.

In a blog post on Vegan Feminist Network, Dr. Corey Wrenn provides two examples of ALF literature that associate symbols of heroism and machismo with ALF. Wrenn argues that ALF and direct action media rely on savior narratives, the male gaze, and



masculine achievement to inspire and recruit members. Wrenn points to *Love and Liberation*, a fictional love story “following a young female activist who falls in love with another direct action activist, the two of them bonding over illegal actions in the name of anti-speciesism.”[13] Like many other love stories materialized under patriarchy, the woman in this novel relies on a male love interest to steer her character development. Wrenn believes that this novel perpetuates a patriarchal system of domination while attempting to overthrow a speciesist system of domination.

Next, Wrenn outlines another example of popular ALF literature, a graphic novel entitled *The Liberator*. This story also features a female protagonist, but disappointingly “drawn for the male-gaze, large breasted and sometimes bra-less.”[14] This character, although able to break through the traditional romance narrative, is still sexualized and reduced to an object of male consumption. The image below illustrates the perspective of the male gaze, in



which the active audience views the passive female body. The thin female character with wispy hair, “hourglass” body shape and white skin successfully liberates these non-human animals from captivity. However, the character herself is ironically trapped within an image that perpetuates patriarchy. Relatedly, this piece of ALF media subjugates non-human animals to the token of the hero’s tale. By portraying images of grateful and dependent animals, the graphic novel creates a hierarchy between human and non-human animals, placing the human “Liberator” at the center of the narrative while simultaneously stripping the autonomy of the non-human animals. This image is far from the only example of ALF media portraying humans as heroes saving

“voiceless” non-human animals from their caged existence.[15]

ALF propaganda posters are saturated with images of masked individuals cradling small mammals. The image below initially struck me because of the rainbow and purple/pink color palette, both of which are often symbols of queer anarchism and anarcho-feminism, respectively.

An anonymous user posted this image to a thread on reddit.com. The original content user, who may have been the artist, deleted their connection to the image. Therefore, the intention of the rainbow and purple/pink symbolism is unknown. Interestingly, online commenters are quick to assume that the masked individuals depicted in the image are men. One user says, “The contrast between the sturdy ski-masked men and the hugging of innocent white animals was a great idea,” another says “seriously—fuck those guys,” and finally, “the men look creepy” (emphasis mine).[16] Nowhere in the post or image (at least from my viewing) does the publisher indicate that these ALF members are men. Whether the artist intended the masked individuals to be men, women, or have a gender at all, the assumptions made by viewers of this piece of ALF media indicate a masculinist perception of the organization. This indicates that without an overly-feminized body as the woman portrayed in *The Liberator*, an ALF member must be a man. Therefore, this ALF poster perpetuates a patriarchal system by making masculinity the norm, simultaneously restricting female participation to images saturated with sexuality.

Similar to the image of the female hero in *The Liberator*, this image also exhibits a speciesist orientation between human and non-human animals. Once again, humans are shown freeing



non-human animals from their cages while ironically holding the dependent creatures in locked arms. Further, the vertical imagery, with the human face and heart above that of the non-human animals, embeds a hierarchy into the organization of the image frame. This position permeates throughout ALF media,



as we can see in the images below. In addition to the speciesist orientation of these images, all ALF media plays into the hero's tale. Dr. Corey Wrenn notes this in her blog post on the ALF, but other ecofeminist philosophers have made similar critiques before. Marti Kheel, in her essay on heroism and holistic ethics, critiques hero narratives in animal rights and anti-speciesist action. She recalls a speech at an animal-rights convention in the 1990s in which a male speaker declared "we are no longer a movement of little old ladies in tennis shoes; ours is a movement with intellectual muscle." [17]

In addition to the speciesist/hierarchical orientation of these images, these pieces of ALF media victimize nonhuman animals and portray the human actors as heroes. Dr. Corey Wrenn notes this in her blog post on the ALF, but other ecofeminist philosophers have made similar critiques before. Marti Kheel, in her essay on heroism and holistic ethics, critiques hero narratives in animal rights and anti-speciesist action. She recalls a speech at an animal-rights convention in the 1990s in which a male speaker declared "we are no longer a movement of little old ladies in tennis shoes; ours is a movement with intellectual muscle." [18] Rather than build a "heroic ethic" in response to the "domination of nature, Kheel says, ecofeminists seek a "transformed consciousness toward all life." [19]

Although media images are not the whole story of an organization, media is incredibly effective in recruitment and serves to maintain general narratives about an organization. Recall the image of the masked ALF members with a pink and rainbow backdrop; despite the intentions of the artist, previously constructed narratives about ALF participants painted a clear image for the audience of what it means to be an animal liberator. Thus, ALF symbols represent actions and ideologies incompatible

with a core tenet of ecofeminist theory, that is, to overturn the masculinist approach to the natural environment.

Veganarchism and Ecofeminism

Animal Liberation Front media narratives indicate huge problems between veganarchist praxis and ecofeminism. ALF activists and ecofeminist vegans both seek to liberate animals from human domination. Both philosophies agree that the system of human domination over non-human animals is just one manifestation of power and dominance. However, upon examination of ALF narratives and practices, their praxis is greatly at odds with ecofeminism's belief in veganism and animal liberation as an anti-patriarchal tool. Anarchism and feminism emerge from two different paradigms which are, respectively, destruction of state dominance and destruction of patriarchal dominance. Without a fundamental understanding of patriarchy, anarchism, veganarchism, and the ALF retain a masculine approach to their praxis. This gap may explain why there are so few, if any, ecofeminist veganarchists.

[1] Kropotkin, *The Encyclopedia Britannica*, 914.

[2] Kheel, *Nature Ethics*. Like veganarchists, Kheel objects to animal consumption and animal testing. This abstinence is a political, ethical, and compassionate move in objection to interlocking systems of domination.

[3] Werkheiser, "Domination and Consumption," 167.

[4] *Ibid.*

[5] *Ibid.*, 170.

[6] Kheel, *Nature Ethics*, 8.

[7] Kheel, *Nature Ethics*. In her formative critique of masculine approaches to environmental philosophy, Kheel argues that a feeling of care and compassion for the individual must be incorporated into holistic philosophies about the environment. She makes this argument from an ecofeminist perspective of shared oppression with individual human and non-human animals.

[8] Carol J. Adams, *The Sexual Politics of Meat*. In a seminal work on the connections between the oppression of women and animals, Adams articulates patterns of objectification and consumption of beings. She uses examples of images of sexual violence and dismemberment of both women and non-human animals that many consider food. She argues that feminism contains vegan ideas, and that veganism indirectly challenges the patriarchy. The direct links that Adams points out between the oppression of women and non-human animals is the basis for many ecofeminist theories.

[9] "Animal Liberation Front."

[10] *Ibid.*

[11] *Ibid.*

[12] "Ag-Gag Laws Keep Animal Cruelty Behind Closed Doors."

[13] Wrenn, "Love, Sex, and the Animal Liberation Front."

[14] *Ibid.*





NO PIPELINES ON

By Cascadia Action Network

For 12 years the Canadian company Veresen has been trying to build a liquefied natural gas (LNG) pipeline through Southern Oregon, called the Pacific Connector Pipeline. This pipeline, if built, would carry fracked gas from Colorado out to the Pacific Ocean, to later be exported to Asia. The proposed project has been denied twice by the Federal Energy Regulatory Commission (FERC), and is only the second pipeline denied construction in the history of the commission. However, it continues to haunt Oregon earning itself the name of “The Zombie Pipeline”. The Pacific Connector would run 233 miles before reaching its end in Coos Bay, where it would meet the Jordan Cove export terminal, also known as the “Methane Monster”.

Over the course of this 233 mile journey the project would endanger 400 waterways, including the Klamath, Rogue, Umpqua, and Coquille rivers. The Pacific Connector would threaten tribal territories, cultural resources and burial grounds as well. The

Klamath Basin tribes - for whom the river's storied fisheries form a basis of their survival as distinct cultures - have fought for years to remove four hydroelectric dams on the Klamath River, and have expressed their concerns about the potential for damage to the river during the pipeline construction process, as well as from potential spills. Additionally, the project is being built in wildfire-prone areas, and given that LNG is highly explosive we can expect disasters, putting over 600 private landowners in danger.

The primary reason community members favor the project is job creation. However, given that the company behind the project is Canadian, we can expect it to create few economic benefits for Oregon. Oregonians will see no more than a few hundred jobs involved in building the pipeline, most of which will be temporary.

The Jordan Cove Export Terminal at the end of the pipeline would be in charge of processing and shipping the gas. This terminal



STOLEN LANDS!

alone would account for 3% of all emissions in the entire state of Oregon, if built. Moreover it would be built in a region vulnerable, to earthquakes, tsunamis, and wildfires.

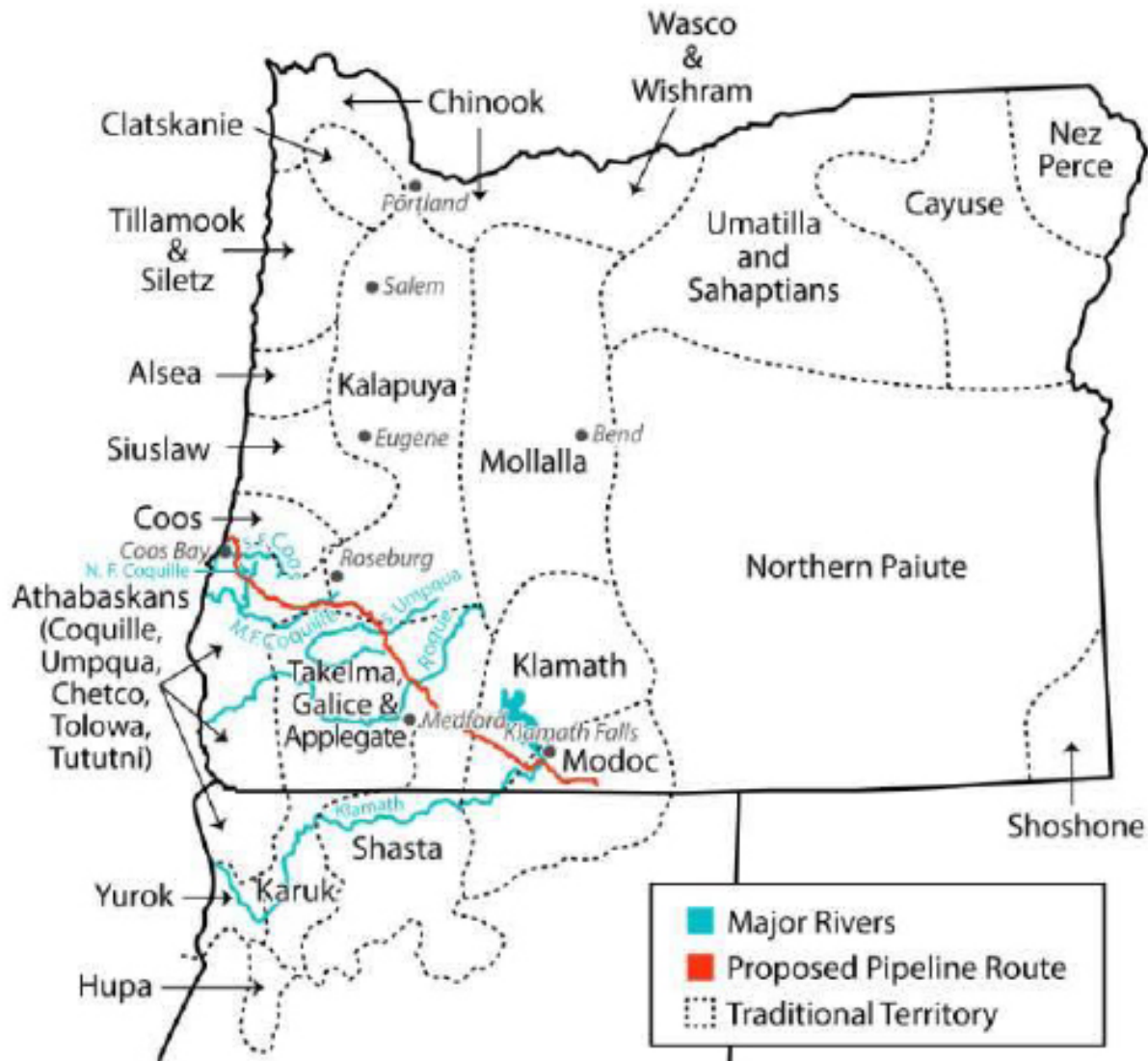
Although denied twice we can anticipate a different result this time. The commissioners on the FERC are appointed by the executive branch, and we should expect them to support this project. Therefore, it lies on Oregon to put an end to the pipeline, for good. Our state agencies and departments have the ability to deny necessary permits for the construction of this project. Between the Department of Environmental Quality, the Bureau of Land Management, and the Environmental Quality Commission, there are multiple targets we can be focusing on here at home.

The good news is that resistance to the project is strong. The Karuk, Yurok and Klamath tribes have all passed resolutions opposing the

project, arguing that it threatens cultural resources, traditional tribal territories and burial grounds. Numerous members of other tribes have also come forward to oppose it.

There is a statewide coalition in opposition to the project. This coalition includes Rogue Climate, the Yurok, Klamath, and Kayuk tribes, 350 Oregon Groups, OSPIRG organizations, private landowners along the pipeline route, community members, Cascadia Wild, Southern Oregon Rising Tide, and more. To join the fight contact climatechangesux@gmail.com.

This is our local pipeline battle, and it is up to all of us to actively fight back. Remember ALL PIPELINES LEAK, this one is no exception.



MEET THE INSURGENT'S PETS



Laura's bearded dragon
MATILDA

nicknames: spikey princess, smelly
lizard, goopy girl, squiggle
likes: eating crickets, Kierkegaard,
shitting in the bath
dislikes: TERFS, raspberries, her
own reflection



Maya's guinea pig
SALVATORE

nicknames: guy, pig
likes: living a raw vegan
lifestyle, eating tissue paper,
busting Maya's chops
dislikes: fruit, fancy toys



Lilly's rabbit
LUMEN

nicknames: rabbie,
lalakoiki
(roommates with
Matilda and Salvatore!)
likes: chewing
electrical cords and
carpets, bananas
dislikes: technology,
landlords



Paige's dog
TOBIAS

nicknames: tobesquish
"Let the ruling
classes tremble at a
Communitic revolution.
The pup-letarians have
nothing to lose but their
leashes. They have a
world to win.
- Tobias Marx



Jake's Dogs

Rocky, Sugar, and Chester

Rocky: egoist-communist

Sugar: platformist

Chester: insurrectionist

Augustine's dog
BEAU

nickname: Beauregard

"Our Being is Becoming,
not stasis. Our Science
is Utopia, our Reality is
Eros, our Desire is belly
rubs and treats".

- Fur-ray Beau-kchin



Augustine's kitten
LOUIE

nicknames: kitty, cat

Likes: sitting on shoulders,
communism, napping
Dislikes: baths, rain, the
fragility of the male ego

Marcos' blue heeler border collie
TATUM

nicknames: tater tot, taters

Likes: straight edge punk, long
walks, memes
Dislikes: vacuums, capitalism



Nors' golden retriever
ELLIE

nicknames: ellie celery, eliott,
elton john

Likes: birthday parties,
Kropotkin, people food
Dislikes: political parties,
patriarchy, being ignored



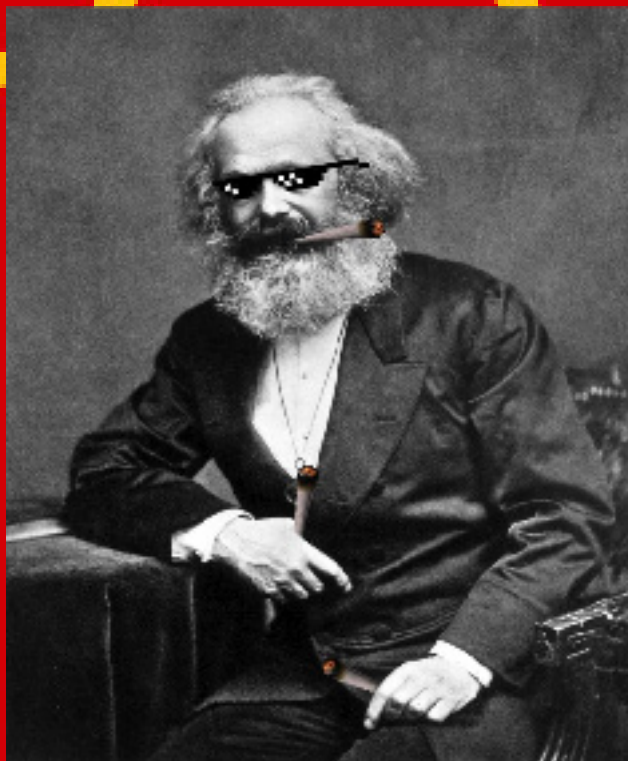
Eli's border collie
GAGE

Likes: anarco-primitivism, being a
good boy, camping
Dislikes: industrial capitalism,
mass-produced doggie treats
(but car rides are his guilty pleasure)

Marijuana and Marxism; a Symbiotic Relationship

(yes this entire piece is in comic sans, fuck you)

No, I won't Google Murray Bookchin. It is rare that one such as myself makes an appearance in this fine publication. Hello, it is I, the resident tankie here at the Student Insurgent office. Marijuana has historically been associated with us communists. Connoisseur of classic American racism Richard Nixon once said, "I mean one on marijuana that just tears the ass out of them. I see another thing in the news summary this morning about it. You know it's a funny thing, every one of the bastards that are out for legalizing marijuana is Jewish."



You heard it here folks! Nazi Nixon hated the grass (rest in piss, Dick)! Anyway, not to LARP the Cold War too much, the American fascist superstructure in this ghoulish land has deemed marijuana an enemy of white supremacist, imperialist, militarist capitalism. Thus, who else to be the arbiters of a new (green) revolution than we communists! Green is the new Red! Smoke grass, eat ass, read Mao.

Love,
The Tankie Insurgent

Anarcho-Alcoholism

This tankie with his "Quotations of Mao" thinks he knows everything about substance abuse and political discourse, I think not. Drinking cultivates passion and connection with your fellow radicals while smoking pot ensues hours of cartoons and grilled cheeses. Then you burn your grilled cheese because you have smoked too much and now you are standing there hungry and stoned and disillusioned. This is not what revolution looks like! REVOLUTION WILL NOT BE HAZED BY THE SMOKE OF A BONG BUT SHOULD SHINE THROUGH THE BOTTOM OF A BEER BOTTLE!



"The Communards of the Belleville district[...]demanded the eating and the moral, the filled belly and the heightened sensibility. The Commune floated on a sea of alcohol—for weeks everyone in the Belleville district was magnificently drunk. Lacking the middle-class propriety of their instructors, the Belleville Communards turned their insurrection into a festival of public joy, play, and solidarity."

-Murray Bookchin

Also, who has time for revolution when you are melting into the couch with a face full of butterfingers? It's called a Molotov cocktail for a reason. Glory to those who will continue to fight for racial, social, economic and gender equity.

Xoxo,
The Head Cheese

Veganarchy

Like humans, other animals experience consciousness, make sense of the world, and even develop new ideas. Other animals are certainly quite different than humans; they do not operate under standard human cultural norms and institutions. However, a different experience is in no way a reason to end a life. If you have a pet, you know you would never want them to be hurt or killed. What makes them so different from a pig, chicken, cow, or other animal that is tortured and killed? You might say it is intelligence, but all of these animals have similar intelligence to animals kept as pets and loved by humans. Pigs, in particular, are shown to be even more intelligent than dogs. Of course, most people don't feel justified eating a human just because they are below some intelligence threshold, so tradition is the only way to make some kind of dividing line between sentient beings. Tradition by itself is not enough of a justification.

Anyone who takes a stand against hierarchies should consider these animals' plight. Speciesism, the systematic oppression of nonhumans, is another of many forms of hierarchy. Struggles against it are linked with those against patriarchy, racism, capitalism, and other oppressive systems. If humans treat other animals so poorly, how could we imagine them treating each other with kindness? Total liberation is only possible by ending the exploitation of nonhumans.



Young pigs awaiting their deaths from behind bars in Finland.

This exploitation is not only morally unjustifiable, but it also contributes dramatically to climate change and world hunger. The environmental impact of animal agriculture is such that anyone who has concern over environmental issues and yet still eats animal products should question their support of the industry. As well as destroying the environment, this system is unsustainable for the human population. The difficulty of raising animals for meat means that efforts that could be used to create plant-based alternatives are funneled into the animal industry. All of humanity could be comfortably fed with only the plants grown today. However, many of those plants go to feed animals. If all of the land currently used to feed and house other animals was converted into farmland, the world could be well-fed for decades to come, with plenty of room for a growing population. As it stands right now, animal products are simply the food of the wealthy, based on inefficiently taking food from the poor.

Animal agriculture is also one of the worst capitalist industries,

participating in endless lobbying and obscuring their practices. The dairy industry spent \$8.3 million on lobbying in 2013. Meat and dairy industries spend huge quantities on advertising.



Cows being milked after separation from their children. Their children are likely to be killed after only a few weeks to be eaten as veal. These cows spend their lives being constantly impregnated by force.

In 2011, Cargill, a large company supporting animal agriculture, spent \$1,792 million for advertising. All of this power held by these industries skews the public ideas of how they run, and distances consumers from the production of their products more than any other industry. The vision of getting meat from a nice, free-range farm is entirely fantasy. Grass-fed labels only mean that the animals were fed grass at some point before being slaughtered (as children). Truly free-range raising of animals is even less sustainable than the already unsustainable animal industry practices. The free-range label only means that the animals have some access to the exterior. They are about as free as inmates with access to yard time. No matter how you try to get your meat, you will never be contributing to humane or sustainable conditions. And even if the animals did have better conditions, would it ever be humane to hold an animal in captivity their entire lives and then kill them?

For most people in the first world, the only downsides to becoming vegan are your own convenience and tastes. Humans are entirely capable of living and even thriving with a plant-based diet, so consumption of animal products is entirely unnecessary. There is so much misinformation about animal agriculture, making the switch harder than it needs to be. Fortunately, there is plenty of support for new vegans. It may be discouraging because society is designed with the use of animal products in mind, but do you want society to define you?

The animal agriculture industry thrives on the money from the masses who are addicted to their products. If we join into a boycott of their industry we can shut them down and work towards a better future for all: total liberation.

ANIMAL LIBERATION FRONT PRISONERS OF WAR

In the US and abroad, brave militants from the ALF risk their lives and freedom to protect Mother Earth, attack corporations that profit from animal torture and slaughter, and sometimes even liberate animals from cages and captivity. Many stay free to fight another day, but some are captured by the pig bastards of the state. We cannot forget our imprisoned comrades, and must show solidarity by aiding in their legal defense, donating to their commissary funds, and writing to them in prison to show them they are not forgotten and stave off the miserable loneliness that is inherent to all prisons.

Here are some ALF prisoners of war here in the United Snakes of America, consider writing to them.



Marius Mason

Mason is currently serving 22 years in federal prison for a series of arsons against companies and a university lab in the 1990s. This is the longest and harshest sentence ever given to an ALF or ELF member in history, and is all the harsher because Marius was transferred to a prison in Texas, over a thousand miles from where their so-called crimes were committed, and a thousand miles from where any of his friends and family live, meaning Marius very rarely receives visits. Furthermore, Marius is transgender but remains in a women's prison and refused any recognition of his gender identity. You can support Marius at supportmariusmason.org, and you can write to him at:

Marie (Marius) Mason 04672-061
FMC Carswell
PO Box 27137
Fort Worth, TX 76127



Walter Bond

Bond is currently serving up to 12 years in prison for arsons at leather store, restaurant, and sheepskin factory done in the early 2010s. You can support Walter at supportwalter.org, and you can write to him at:

Walter Bond #37096-013
Federal Correctional Institution Greenville
P.O. Box 5000
Greenville, IL 62246



Joseph Buddenberg & Nicole Kissane

In 2016, Buddenberg and Kissane pled guilty in federal court via non-cooperating pleas to violations of the Orwellian-named "Animal Enterprise Terrorism Act." They had released thousands of animals from fur farms and destroyed breeding records at the fur farms. Both were sentenced to about two years in prison. You can support them at supportnicoleandjoseph.com and write to them at:

Nicole Kissane #20651-111
Federal Correctional Institution Dublin
5701 8th Street – Camp Parks
Dublin, CA 94568

Joseph Buddenberg #12746-111
FCI Coleman Low
P.O. Box 1031
Coleman, FL 33521

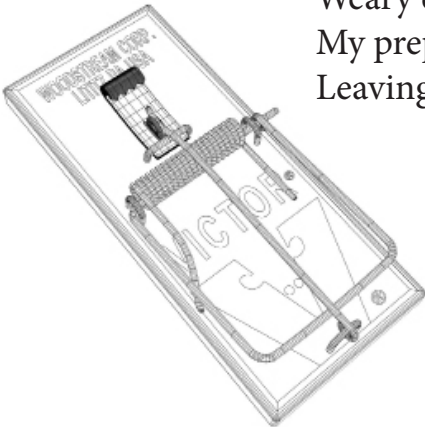
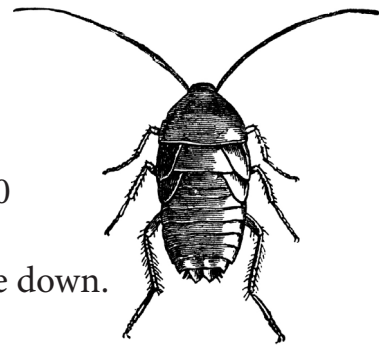
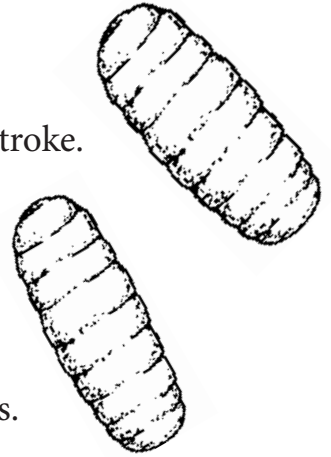


Uphill, To and From

by: Delbert Ray Williams



Maggots swam in the trash cans... breaststroke, backstroke.
Black folk too broke to afford can liners.
In our dilapidated kitchen,
My blind great aunt Anna's frying catfish.
Morton salt chokes grease fires
As grey smoke rolls from broken windows.
Roaches roam the linoleum, finding a rodents' incisors.
Rat traps with peanut butter, Food Bank can, no jiffy.
Stray cats attracted by pissy mattresses...
Left my filthy face with deep scratches.
A pussy? I couldn't be! I had to scrap.
Ate scraps, wore scraps, and scrapped metal.
Aluminum siding sliding off the side of dad's old Ford 150
If we made \$150 we ate Golden Corral.
School recess, one kid kicks while others were holding me down.
This made metal.
No Standing Down!
Beat up for wearing the hand-me-downs my brothers ran around in.
Cardboard soles in shoes you couldn't walk a mile in.
Weary eyes of a wise boy all of nine.
My prepubescent feet in floppy Sasquatch sneaks,
Leaving huge footprints in the sandbox.



PLAYLIST

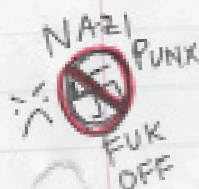
just 4 u



Animal Edition!

A-SIDE:

1. Black Dog - LED ZEP
2. I came as a RAT - modest mouse
3. Monkey Gone to Heaven - PIXIES
4. I am the Owl - Dead Kennedys
5. Pigs on the Wing (1 & 2) - Pink Floyd
6. Where Eagles Dare - Misfits
7. Song for a Chicken Named Jenny - Pat the Bunny
8. WAR PIGS - Black Sabbath



B-SIDE:

enjoy!

Chelsea M.

TO-DO:
- physics homework
- Clean room
- Kill Nazis
- insurgent meeting Thurs

9. Cuckoo - Animal Collective
10. Elephant - Tame Impala
11. Buffalo - Toro y Moi
12. The Past is a Grotesque Animal - Of Montreal
13. Gold Lion - Yeah Yeah Yeahs
14. G.O.A.T. - Princess Nokia
15. Swim & Sleep Like a Shark - Unknown Mortal Orchestra
16. Lion Song - Björk
17. Slow Animals - The Strokes



good night
alt-right



m.a.s.s.





HORO

Aries: Ramming something head on isn't always a helpful solution.
This month, try being a little sheepish.

Aquarius: You're always the zookeeper,
Aquarius. Time to go a lil wild.

Pisces: Feeling like a little fish in a big pond?
Cheer up, Pisces! you'll adjust soon.

Capricorn: This is your month to grab the bullshit
by the horns.

Sagittarius: Let sleeping dogs lie, Sagittarius.
Your petty beef ain't worth it.

Scorpio: When life stings you, you sting back.
Perhaps this month try a pinch of compassion.

SCOPES

Leo: What good is being King of the jungle if you're stuck in a city?
Remember, it's not just your habitat; It's your home.

Taurus: When it comes to conflict, you can feel like a bull in a china shop.
Stay cool, Taurus, before you break something irreplaceable.

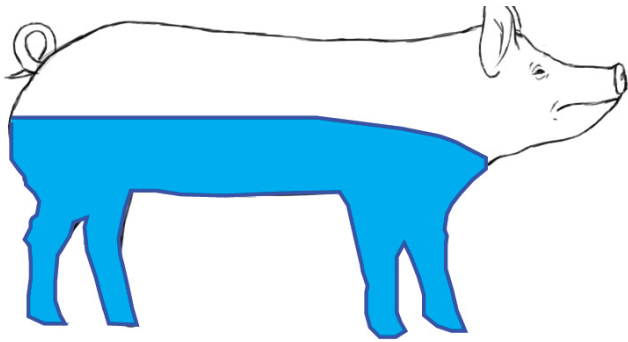
Gemini: No doubt, you're always better together! But remember, mutual
symbiosis is the goal.

Cancer: No need to be crabby.
The ocean's salty enough.

Virgo: Many see you as a wolf in sheep's clothing.
Being honest can help you make some much needed friends.

Libra: Be on the careful lookout for snakes in the grass!
This month is your time to evict venomous people from your life.

If pigs wore pants, would they wear them like
this or like this?



ATTENTION: SUBSCRIBERS

The Student Insurgent is updating its mailing list. We have a limited amount of space on our mailing list, more people are added to it every week, and we need to make sure the magazine is being delivered to the people who enjoy reading it. So, we are deleting the list and starting over. If you wish to continue receiving new issues of the Student Insurgent, you must send us a letter asking to re-subscribe! If you have received this magazine at the time of its release: December 2017, this will be your last magazine from us, unless you send us a letter asking to renew your subscription! Let me repeat. You will not receive the Student Insurgent again if you do not re-subscribe! Subscriptions will continue to be free, but you must re-subscribe so we know you are still interested in receiving the magazine. No payment or paperwork is required, just send a letter to our address saying “hey, shithead, put me on the mailing list.” Postcards are accepted. Address on the back cover.

Resource Guide

ROAR Center Groups

Radical Organizing & Activism Resource Center (ROAR)
Stop by the suite 006 in the EMU or email roarcenter@gmail.com. The ROAR Center is home to SLAP, Student Insurgent, Young Democratic Socialists, and Oregon Voice. It is a place to learn about radical organizing, leftist political theory, and get involved with campus movements.

Student Labor Action Project (SLAP)

Past and current campaigns include petitioning for Measure 97, \$15 Now, Consumer Protection Finance Bureau Loan Forgiveness Pledge, GTFF strike, and protecting the rights of student dining workers. Contact uoslap@gmail.com to get involved.

Insurgent Magazine (that's us)

Weekly meetings posted on the ROAR Center door, follow us on Facebook and Tumblr
studentinsurgent@gmail.com

Young Democratic Socialists

YDS is the youth wing of the Democratic Socialists of America and fights for political reforms in the interest of the working class, as well as feminist, anti-racist, environmentalist, and pro-LGBT actions.

Oregon Voice

The Oregon Voice is a pop culture magazine on campus at the University of Oregon that is open to anyone interested in publishing their artistic creation: art, poetry, fiction.
Email is publisher@oregonvoice.com

Eugene, Prisoner and Campus Resources

Student Survivor Legal Services

For free legal support to student survivors of sexual assault, dating violence, domestic violence, and stalking, call 541-346-8619 or schedule an appointment online at law.uoregon.edu/survivor.

Safe Ride and Designated Driver Shuttle

Call 541-346-RIDE (extension 2) to schedule a free ride! Want to get involved? Email saferide@uoregon.edu or asuodds@uoregon.edu.

Food Pantry

For up to date distribution times look at the Facebook page "Student Food Pantry" and the website uostudentfoodpantry.wordpress.com.

Sexual Wellness Advocacy Team (SWAT)

Email swat@uoregon.edu to get information on SWAT's workshops on consent, relationships, dating violence, and bystander intervention.

Food Not Bombs - Eugene

FNB is a decentralized global network of collectives that aims to provide free, vegan meals for all and fight hunger. Get in contact at eugenefoodnotbombs@gmail.com

UO Climate Justice League

Past and current campaigns include the effort to force the University of Oregon endowment to divest from fossil fuels, as well as pressing the university to power its facilities with renewable sources. Get in contact at climatejusticeleague@gmail.com

Students for Choice

Email s4choice@uoregon.edu to get involved with pro-choice activism and promote reproductive rights.

Anarchist Black Cross - Eugene

ABC is a century-old global network of activists and revolutionaries promoting solidarity and mutual aid with imprisoned individuals, especially imprisoned anarchists. Email is socialunlimited@gmail.com. Send mail to

Eugene ABC c/o Student Insurgent

ROAR Center

1228 East University Street

Eugene, OR 97403

Cascadia Forest Defenders

Direct action group focused on defending the forests of the Pacific Northwest from logging and development. Weekly meetings at Growers' Market Upstairs

454 Willamette Street

Eugene OR

<https://forestdefensenow.wordpress.com/>

Lane Community Defense Network

Horizontally-organized anti-racist, anti-fascist organization based in Eugene, and Springfield, OR. To get involved, check them out on Facebook, or send an email to lcdn@protonmail.com

Neighborhood Anarchist Collective

Brand new local non-violent, direct-action, mutual aid organization for anarchists in the community in Eugene. Check them out on Facebook, meetings are at Growers' Market, every Sunday

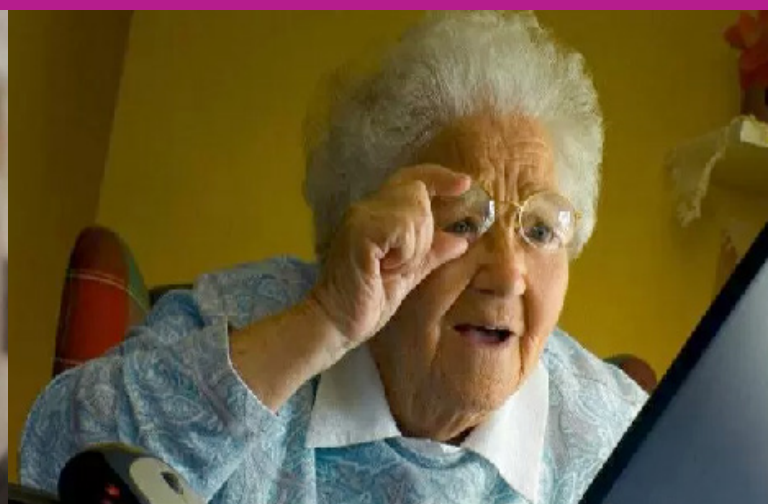
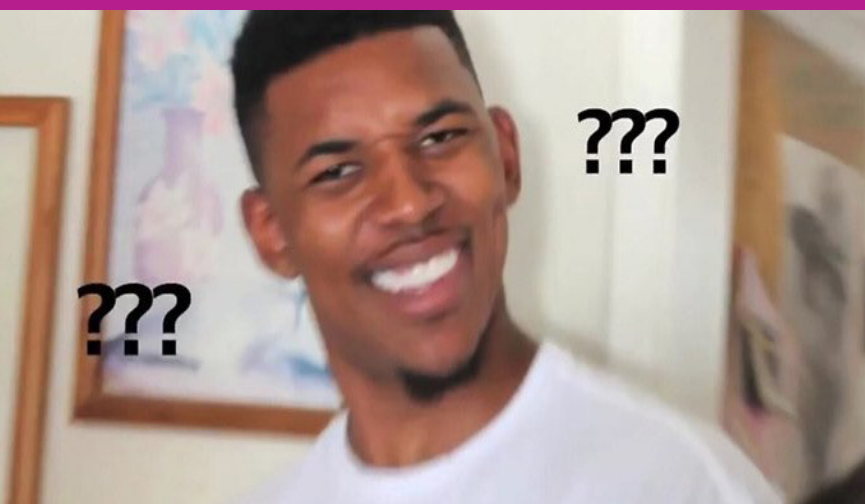
ATTENTION: IMPRISONED READERS

We regret to inform you the Student Insurgent is no longer able to connect inmates with pen pals.



CALL FOR SUBMISSIONS: TheWTF? Issue

The next issue of the Student Insurgent will be the WTF? Issue! The theme is centered around everything that confuses, perplexes, outrages, and frustrates. The issue will be about questions and questioning everything, from authority to identity, sexuality to reality. We're calling for all your existential ponderings, rebellious wonderings, confused ramblings, nonconformist speculation, and self-righteous accusations. Send us your art that expresses your directionlessness, fights against ideas the Man drills into you, or explores the things about life in an oppressive society that just don't make any god-damn sense. Tell us how you feel about your government, your schools, your job, your parents, or your jailers. Mail us your philosophical essays, disaffected poetry, or mutinous artwork. We want anything noncompliant, anything confused, anything rebellious, anything questioning. Send us your essays, art, photos, poetry, and reporting! The deadline for submissions is Friday, February 9, 2018.



If you would like to submit your work for publication in the Student Insurgent, send it to us by post at the address above or by email at studentinsurgent@gmail.com. You do not have to ask permission beforehand to send us stuff, just send it immediately. If you would like your work returned to you after we're done with it, please say so in your letter, otherwise we will keep it.

